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America

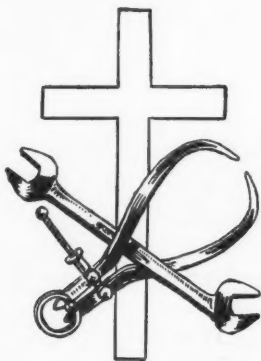
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America

National Catholic Weekly Review

Vol. XCV No. 5 Whole Number 2451

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Correspondence

American Catholic Scholarship

EDITOR: I doubt that John Henry Newman would agree with much of the content of Msgr. John Tracy Ellis' call for more American Catholic scholarship (AM. 4/7), and he would deplore its tone. In Newman's ideal university only the body of known truth was communicated. No teacher was required to "research" while teaching. Nor would Newman equate learning and knowledge, nor intellectual, scholar and leader. . . .

How scholarly is modern scholarship? It is voluminous, literate, industrious and tremendously methodized, but how luminous is it? Lilliputians can look big when there are no Gullivers around. Personally, I doubt that many of the great minds of the past could have qualified for degrees at big modern universities. They would have refused to accept the goals, the methods or the standards they would find entrenched there.

(REV.) LOUIS F. DOYLE, S.J.
St. Louis, Mo.

EDITOR: I found the discussion of American Catholics and the intellectual life by Msgr. Ellis very stimulating. . . . In my 67 years, Church leadership has not lured me much to thirst for learning. We have had study clubs which seldom went beyond the catechism, marriage, the Mass, Catholic schools—excellent but threadbare. . . .

Lincoln, Neb. MARY PARTINGTON

EDITOR: Msgr. Ellis' interesting article on the paucity of Catholic scholars recalls memories of Rev. John A. O'Brien's notable series published in *Columbia* about twenty years ago. At that time Fr. O'Brien declared: "The Catholic pyramid rises up into the world of eminent scholarship with an apex so finely attenuated as to be scarcely visible."

. . . So great was the interest stirred by the discussion that Fr. O'Brien, then Catholic chaplain at the University of Illinois, brought out *Catholics and Scholarship*, a symposium published by Our Sunday Visitor Press. . . .

The volume remains to this day the most penetrating, thorough and constructive study of the measures needed to develop more eminent Catholic scientists, writers and scholars in America.

South Bend, Ind. L. M. BUDZINSKI

EDITOR: Scholarship is per se an intellectual infatuation for an objective appraisal of data to the end of stating a finding to be true. Obviously Msgr. Ellis' quest is just that; and whereas he mentions the inadequacy of Catholic scholarship, his very situation-appraisal indicates his own tendency toward real scholarship.

However, "Catholic scholarship" has become a convenient "screen" in secular colleges and universities to devalue a candidate's background, especially in science. Msgr. Ellis' article could backfire for the future of Catholic scholars in secular colleges and universities. This would not be good.

FRANK P. FITZSIMMONS
Brooklyn, N. Y.

Red Power Struggles

EDITOR: I certainly have no reason to complain of the courteous and balanced appreciation of my work given in your issue of March 3 (p.603) by Fr. Robert A. Graham. May I be allowed to state that indeed I have no "pipeline to the Kremlin" and that Communist papers are my only sources? How I use them I have explained repeatedly in articles about my method.

I wish, however, to clarify the issue raised by Fr. Graham's concluding remark [that some critics think] that stressing the power struggle within the Kremlin may be helpful to identify short-range currents but misleading in the long run. This argument I meet frequently and I think it worth my while to answer it.

It involves a basic misunderstanding of the Soviet world which leads to constant errors of judgment. The personal struggles inside the Kremlin and inside the Communist leadership generally are not something distinct from the spontaneous trends and the considered decisions affecting long-range Soviet developments and policy. Rather, in the framework of a society where no social group and political currents are allowed free expression, and where the right to personal opinion is restricted to a very small circle of leaders, the antagonisms and feuds between these leaders are the only means by which trends and currents, both short-term and long-term, can find expression.

The intra-party struggles, far from being mere personal struggles, therefore represent a unique intertwining of the personal and the political. Incidentally, it is part

of the Bolshevik creed that merely personal issues do not exist. There never is, nor ever will be, a major intra-party feud in Moscow which does not at the same time involve major political decisions.

To turn from generalities to specific questions: the present intra-party struggles revolving around such personalities as Khrushchev, Mikoyan, Tito, Mao Tse-tung and certain army marshals will, among other things, decide such questions as the following.

Will there remain a Greater Russian Communist leadership, or will Moscow, Belgrade and Peiping share that leadership?

Will Tito be able to build a Southeastern empire of his own within the Communist orbit?

Will Mao Tse-tung succeed in getting under his control the communism of Japan, India, etc., and be recognized as the major of the two Communist powers in Asia?

Will the USSR, recognizing the inherent strength of America, follow a long-term policy of caution, or will it, on the assumption of an irreversible decay of the West, turn "coexistence" into a short-range assault aimed at complete destruction of the West? . . .

If these are not basic issues of Soviet development and, in consequence the basic questions Soviet research has to solve, then I am willing to admit that analysis of the intra-party power struggle is useful for short-range interpretations only.

FRANZ BORKENAU
Zurich, Switzerland

Does Johnny Read?

EDITOR: Some Johnnies can read and some can't. Maybe it makes little difference, after all, whether Johnny can or can't read. Is it worth the effort to teach him if he will do no more than merely up the sales of comic books, which are "still published at the rate of 70 to 100 million copies a month" (AM. 4/14, p. 47)?

But maybe the comic book is only desert after a more substantial diet? Apparently not, if we consult the public libraries. In Milwaukee, for example, only one out of every four or five persons is even registered at the public library. Perhaps private homes are budding libraries? In 1954 only one out of every three persons bought a book.

Unless we do much more than just teach Johnny how to read, we will be wasting our time and his. . . . This burden rests on parents, teachers, librarians, authors and all concerned with Johnny and his famous problem.

LOUIS L. RENNER, S.J.
Los Gatos, Calif. (Cont'd. p. 122)

Spelldown

EDITOR: Since I am a recent college graduate I began reading with interest "Dear Teecher: Why I Was Absent" in your issue of April 14. The true point of the article did not dawn upon me until three-quarters of the way through, when I realized that "ankle" is not spelled "angle." Only then did I realize that there were spelling mistakes scattered throughout.

I quite agree that Murgatroyd's solution would be a hard and bloody one, but one I probably should have suffered.

Please withhold my name on the grounds that it may "incinerate" me. C.F. Newark, N. J.

Integralists and Liberals

EDITOR: Though Fr. Robert A. Graham's "Ends and Means in Controversy" (AM. 4/14) was directed toward Catholic editors, it has implications for all of us. I disagree with his views that those of an "integralist" viewpoint cause confusion among Catholics. Confusion is caused rather by those who have fallen in love with the new liberalism. . . . JOHN J. LEITNER Union, N. J.

(Fr. Graham's position, stated in the article [p. 56] was: "We cannot do what the integralists did and create a duty in conscience where Mother Church herself leaves liberty." Ed.)

Irish and Negroes

EDITOR: Fr. Charles Keenan's realistic article "On Being Irish in America" (AM. 3/17) impressed me for one reason. His apt reference to the few and feeble efforts of the Irish in America to help the Negro was so thought provoking. Observers are frequently struck by the rapidity with which the Irish "learn" to discriminate against the Negro. Would that all such would ponder Fr. Keenan's article Washington, D. C. A. T. NALLY

AMERICA and Secular Schools

EDITOR: Periodic blasts or condescending comments directed over the years at non-Catholic institutions, "Ivy" or otherwise by AMERICA, have impressed the present writer as negative in approach and deleterious in effect, as at least in bad taste and at worst seriously lacking in charity. Considerable discussion with friends and colleagues of varying social and educa-

tional backgrounds has also led me to believe that this opinion is not mine alone.

To begin with, I have never been quite clear as to the purpose of this approach. If some students have been scared away from secular institutions and into Catholic ones thereby, it is indeed a poor way to achieve that end; but after more than twenty-five years of teaching in secular institutions I am unaware of any decline in Catholic registration, rather, instead, of an increase. Nor have I noticed any decline in Catholic alumni loyalty.

I am also certain that these blasts do not harm the institutions in question. Their prolonged efforts to meet American educational needs and their many honest intellectual achievements have led the American public to respect, even to love them, whatever their faults, and to feel that any real fault will in due course be rectified.

If unaware of any harm done to the institutions under attack, I am profoundly aware of the harm, actual and potential, to Catholics in these institutions. Catholic students, whose motives for attending them are frequently quite reasonable—considerations of residence and finance and, of course, most particularly the excellence of the material offered—rightly expect respect for their position and resent implications of unworthy motives.

They may also resent the tendency to condemn institutions or even a system as a whole for what seems to them, seeing things from inside, as minor if regrettable; as the price, perhaps, of freedom of speech and other basic civil liberties which Catholics would be quick to demand for themselves and should therefore be equally quick to give to others. Discouraged and disedified, some of these students may be alienated from their religious background by this very tactic.

Many Catholic teachers will agree with the students' point of view, with a deeper understanding of the free-speech issue and of the need for intergroup courtesy in our society. Some such teachers may find themselves embarrassed or handicapped by the lack of charity, if not actual injustice, in the approach in question.

To meet the current situation constructively, why not suggest programs fitted to the religious needs of Catholic students in non-Catholic institutions and indicate ways of implementing them? Such programs would be opportune today when population pressures are likely to increase Catholic attendance at non-Catholic institutions. They would also be of special value for students who are intellectuals or potential leaders attending secular colleges or universities for the excellence of their offerings in particular fields. After all, the

Catholic community needs mature, informed and responsible members, no matter where they were educated.

Articles and suggested programs directed at encouraging Catholic teachers in secular institutions would also be in order, at a time when the whole profession needs support and many more members. These teachers are in what is perhaps the best possible position to find avenues of approach and means of understanding between the different systems of education now operating in our society. They need and merit help in so doing.

At a time when the future of all voluntary education in American society is in the balance, there is a deeper implication in what is said above. The fate of the Catholic educational system, with the probable exception of the parochial schools and possibly the diocesan high schools, is today tied up with that of all non-tax-supported education in the United States. Efforts at cooperation and understanding are in these circumstances most certainly in order.

I hope that you will give these criticisms and suggestions your serious consideration, as they are directed toward the common good.

FRANCES S. CHILDS
Brooklyn College, New York, N. Y.

(Opinions undoubtedly differ regarding the manner in which AMERICA has consistently expressed the Church's teaching on the education of Catholic youth. These differences, however, should not obscure that teaching itself. AMERICA's editors have never voiced merely personal opinions on this subject, but have simply echoed the statements of the Holy Father and of the bishops of the United States. We regret that our way of expressing ourselves has struck Dr. Childs as uncharitable or condescending. Ed.)

Christians and Jews

EDITOR: To a long-time admirer of Fr. Oesterreicher and his former magazine in Vienna, *Pauluswerk*, the article of Rev. Quentin Lauer, S.J. (AM. 2/11), on the Institute of Judaeo-Christian Studies, brought joy and satisfaction.

While welcoming the valuable contributions of *The Bridge*, this reader believes that a "dialog between Christians and Jews" will be even more animated and profitable, if, in addition to the annual book, a monthly or quarterly could be issued, to provide a link, by analysis and commentary, with our time and its problems. . . . (REV.) GREGORY FEICE

Current Comment

EVENTS ON THE WORLD FRONT

Young Men of Spain

Typewritten copies of a report drawn last winter by Pedro Lain Entralgo, then Rector of the University of Madrid, are reportedly circulating in Spain. It deals with the mentality of today's Spanish youth. The editors of *Informations catholiques internationales* (163 boulevard Malesherbes, Paris 17) obtained a copy and published it in their issue of April 1. It draws both a consoling and a disturbing picture.

The report describes the great bulk of Spanish students as "of sounder morality than was the case 25 or 30 years ago." Some—though fewer than commonly estimated—are lax in their religious lives, but the vast majority are lads "whose spiritual life is intense and who are really disposed to launch a genuinely Christian reconstruction of Spanish society."

There are also grounds for apprehension in this document. While the majority of students are *at present* (author's emphasis) rather indifferent to politics, some are restless and "open to diverse political solicitations, especially those that propose imaginatively an ideal of social justice." One explanation of this instability is

... the sorry example given by many sectors of Spanish society today. The university, certain public institutions and, in general, those who direct the life of a nation [fail to win] an enthusiastic adherence. Social inequality is very great among us. . . .

In Latin lands students are a weather-vane of public opinion.

... A Bishop's Comments

In the Jan.-Feb. issue of *Razón y Fe*, the Bishop of Malaga, Most Rev. Angel Herrera, spoke of Spain's social problems in a Jan. 12 letter which marked the fourth centenary of the death of St. Ignatius Loyola:

The lack of justice and, to a great extent, of mercy maintains a system of distribution of the national wealth that accumulates for a minority the majority of income and thus keeps a countless multitude in penury.

The problems which agitate the bishop are probably the same as those which disturb the youth of Spain. They are dreaming of a better future. If the intellectuals among this generation of tomorrow can be shown where that better future lies, they will find the energy to achieve it.

For Want of a Ship . . .

Most Americans are hardly aware that their Government makes it possible for welfare organizations to ship surplus basic foods to the needy abroad. Since 1948 Congress has provided funds to further the efforts of U.S. nonprofit voluntary agencies by paying the ocean freight on their relief shipments. The items distributed through non-governmental welfare channels include butter, cheese, dry milk and, more recently, also wheat, rice, corn and beans. At hearings on the new Mutual Security program before the House Foreign Affairs Committee on April 19, the spokesman for the International Cooperation Administration reported that 21 American voluntary agencies are engaged in this program. These include Catholic Relief Services-NCWC.

These bodies, as the ICA spokesman said, present a ready-made channel for the disposal of surplus foods for charitable purposes. But more can be claimed. These agencies are thus enabled to carry on a laudable welfare work that reaps rich dividends in good will for this country.

ICA director John H. Hollister is asking Congress for \$12 million for ocean freight expenses. This will move about 735 million pounds of available

surplus foods. Before they agree to this sum the Congressmen might first inquire whether it represents a) the limit of available surplus foods or b) the limit of known outlets. If there are any volunteer agencies able and willing to dispose of more, why should not the freight appropriation be upped? We hazard a guess that a couple of million more appropriated for this purpose would pay off in international good will.

Mass Media and Religion

Four experts in the field of the mass media devoted to religious programs put their heads together recently at a meeting of the Institute for Education by Radio-Television sponsored by Ohio State University. They agreed that the churches in America are failing to take full advantage of the opportunities offered by the phenomenal growth of radio and TV. The main reason for this failure is paucity of top-notch talent devoted to elaborating religious themes.

Richard J. Walsh, director of Radio-TV for the National Council of Catholic Men, confirmed this lack of talent. He said that was the reason why the NCCM had often to go back to the classics for good religious programs. In the past four years, NCCM's TV programs have grown 300 per cent—from 45 stations to 170 and from a 16-million to a 150-million audience. But to meet this tremendous opportunity, there is need of script writers.

Here is a wide-open field for the aspiring Catholic author. Anyone who saw the professional and moving Catholic Hour program on April 22 (NBC-TV), which dramatized the life and martyrdom in Mexico of Fr. Miguel Pro, S.J., will realize the cardinal importance of such religious programs and the crying need for writers who can "script" more shows like this.

St. Peter's Shows How

Periodic complaints go up from Catholic educators about the failure of our college students to do as well as might be expected in getting grants and fellowships for graduate study here and

abroad. Is it lack of awareness on the part of students? Could it be discrimination?

Lawrence R. Malnig, Guidance Director at St. Peter's College, Jersey City, N. J., says we can't blame discrimination. With enthusiastic help from the St. Peter's College faculty, he has proved his point by helping the 1955 graduates of this small college win a total of 59 fellowships, scholarships and assistantships. (This year a St. Peter's senior was appointed a Rhodes Scholar [Am. 4/7, p. 27].)

College administrators who want to learn Mr. Malnig's secret can read it in the Feb. 1955 issue of *The Personnel and Guidance Journal* (pp. 331-333). He makes these valuable points: 1) See prospective candidates individually; it is not enough to post notices of scholarship opportunities on the bulletin board. 2) Let a single faculty committee pass on all applications and recommendations. 3) Present objective information and report specific incidents in the supporting data which you file with students' applications. 4) Rate students as though you yourself were a judge on the board which is granting the scholarship. 5) Maintain an effective follow-up procedure in order to determine the type of student wanted for specific scholarships.

Freud's Genius

British psychoanalyst Ernest Jones, crown prince of Freudiana, delivering the Freud Centennial Lecture of the New York Psychoanalytic Institute on April 23, called his old master a true genius. The genie Sigmund Freud summoned up from his golden lamp worked both for good and evil. Freud was born a century ago this May 6.

Freud enriched knowledge by his discovery of the psychic nature of neurotic disorders and of the powerful influence of the unconscious upon human behavior. Through hypnosis, word-association and the interpretation of dreams Freud and his school have contributed immensely to the diagnosis and cure of mental illness.

Originally Freud called his psychoanalytic technique a *Deutungskunst*, an "interpretative art." Soon, interpretation got out of hand. From a modest begin-

ning as a valuable clinical method, psychoanalysis became, in the eager hands of the Freudians and Father Freud, a complete scheme of human psychology, a philosophy of culture, even a religion. The repressed sexual desires of early infancy explained everything in the life of the sex-powered animal called man. The line separating normal from abnormal was rubbed out—putting neurosis, perversion, art, dreams and every kind of cultural activity on the same sexual plane.

Few "classical" Freudians are left, but most modern psychiatry bears Freud's imprint. His influence on the social sciences remains paramount, notably in the country where these are most developed. In fact, the United States has become the land of psychoanalysis. A Swiss scholar once caustically commented that no country needed it more.

THE COMRADES

Siberia in England

By the time Red chiefs Bulganin and Khrushchev wound up their official visit to England, it was clear that their popularity among the people would hardly have rated Dale Carnegie's approval. Oxford students indeed turned out to meet them, but lugubrious chanting of "Poor Old Joe" and "The Volga Boat Song" drowned out the scattered cheers. The students' irreverent reception caused a quick curtailment of the Oxford visit.

The following day, when the duo from the Kremlin went in state to be received by the Queen at Windsor Castle, 16,000 East European refugees marched to London's Cenotaph in protest against the enslavement of their homelands. At the end of the march a memorandum signed by 60,000 was delivered to 10 Downing Street. It asked the Prime Minister to suggest that the Russian "good will" envoys might account, *inter alia*, for the fate of 11,000 Polish officers captured during the war. A day later, 3,000 pickets in Birmingham greeted the visitors with signs demanding the freedom of Latvia and the Ukraine.

Speaking at the British Industries Fair in Birmingham, Mr. Khrushchev

finally let the mailed fist peep through the silk glove. Dropping his peaceful "coexistence" theme, he boasted in what can only be called threatening terms that the USSR will have "a guided missile with a hydrogen bomb that can fall anywhere in the world."

The chilly public climate in England might have reminded the Red visitors of Siberia. It ought to have convinced them that the free world is weary of Muscovite words and is looking for deeds of peace.

Now It's Vishinsky's Turn

If Stalin was guilty of all sorts of foul deeds, as the new bosses of the Soviet Union assure us, it was inevitable that sooner or later Andrei Y. Vishinsky would be implicated. After all, the late Mr. Vishinsky was the man who, as public prosecutor, "legalized" the sentences of death which Stalin decreed for the Old Bolsheviks in the late 1930's.

Furthermore, if the Old Bolsheviks were really innocent, and if their reputations must now be rehabilitated, the technique of trial by confession which Vishinsky used to convict them must obviously be repudiated. For the Old Bolsheviks all stood up in court and confessed before an incredulous world that they were, indeed, guilty of the crimes with which Vishinsky charged them.

This necessary step in rewriting the history of the past two decades has now been taken. According to an AP dispatch from Moscow on April 22, an unsigned article in the latest issue of the leading Soviet law review, *Soviet State and Law*, denounces trial by confession as a "glaring violation of the principle of Socialist legality." The chief responsibility for developing this reprehensible technique it places on Andrei Vishinsky. The unknown writer goes on to call for a thorough study of Soviet jurisprudence and of the guarantees which protect the rights of Soviet citizens.

The free world has known all along, of course, the fraudulent character of many Communist trials. Now that this is admitted in Moscow, what do the new dictators of Russia intend to do about all the still living victims of trial

by confession? What do they intend to do, for instance, about Cardinal Mindszenty? When that question has been satisfactorily answered, we shall begin to take somewhat more seriously this latest sign of repentance from the Kremlin.

Cominform Dissolved

The announcement from Moscow on April 18 that the Cominform, having "exhausted its function," had been dissolved naturally recalled the liquidation of the Comintern during World War II. Just as Stalin did away with the Comintern to quiet the suspicions of his wartime allies, so Bulganin and

Khrushchev have dismantled its successor to persuade the world of their peaceful intentions. They would like us to believe that the Communist parties in our midst will no longer function as parts of a world-wide conspiracy aimed at world domination.

Actually, the Cominform has been dying ever since Bulganin and Khrushchev paid their abject visit to Tito last May. Their appearance in Belgrade was a public confession that the Cominform had erred in ousting Yugoslavia in 1948 and in its subsequent campaign to destroy Tito. Its liquidation is no doubt part of the price the Kremlin had to pay to coax the Yugoslav dictator back into the fold.

But the Kremlin these days has other left-wing fish to fry besides Tito—notably

the Socialists. The very language of the statement announcing the end of the Cominform shows that by this means Moscow hopes to further its current campaign for "popular fronts." The Communist parties, which, having ostensibly broken their links with Moscow, can now pretend to be loyal to their respective countries, are ordered "to examine the problems of collaboration with parties with tendencies toward socialism. . . ." So far, however, Western European Socialists are unimpressed.

AMERICA is proud to announce a new Corresponding Editor, Rev. Horacio de la Costa, S.J., dean of the College at the Ateneo de Manila in the Philippines. Fr. de la Costa is on leave for historical research in Washington. ED.

Middle East Tightrope

Through the efforts of UN Secretary General Dag Hammarskjöld a two-week truce has prevailed on the Egyptian-Israeli frontier. Though war in the Middle East seems momentarily to have been averted, the cease-fire has left a host of issues unsettled. Whether a lasting peace will follow in the wake of the initial success of the Hammarskjöld mission will depend more on the big powers than on the actual parties to the Arab-Israeli dispute. The following is a summary of recent developments in the Middle East which have a direct bearing on the chances for peace there:

► By April 19 Mr. Hammarskjöld had mediated a cease-fire between the Governments of Israel and Egypt. The agreement called for an end to the shooting across the demarcation line established by the Palestine truce in 1949. It barred trespassing over that line. Israel, albeit reluctantly, also agreed to permit more freedom of movement to UN truce observers along the Gaza strip, the area where most of the violent incidents have taken place in recent months. The issues involving Syria and Jordan, the Egyptian blockade of Israeli shipping and the fate of the near-million Arab refugees still hung fire.

► As Mr. Hammarskjöld went about his mission, Messrs. Bulganin and Khrushchev were well on their way toward their chilling London reception. The top Soviet leaders had timed their departure to coincide with a Russian Foreign Ministry statement which called upon Arabs and Israelis to refrain from actions that jeopardized the peace, proclaimed Soviet support of UN efforts to mediate in the Middle East and called for a permanent solution of the Palestine problem. The Russians however, did an about-face in London. Parrying Sir Anthony Eden's proposal for a joint agreement to limit the flow of arms to the Middle East,

they replied that it would be "inconsistent" for Russia to restrict the sale of arms to any nation requesting them. The Soviet Union was obviously sparring in the expectation of being able to deal itself in on any final Middle Eastern settlement.

► In the meantime the United States was walking a tightrope in Teheran, scene of the Baghdad Pact meeting. Fearful of formally joining—because of possible repercussions in Egypt—the pact which binds Britain to Turkey, Iran, Iraq and Pakistan in a defense alliance, the United States limited its cooperation to economic and financial help. Thus, we were half in, half out of the Baghdad Pact.

► Egypt's Premier Nasser, meanwhile, was busy establishing himself as kingpin, if not of the entire Middle East, at least of those Arab nations which have steadfastly opposed defense alliances with the West. On April 21 Egypt signed a defense agreement with Saudi Arabia and Yemen. This action brought tiny Yemen into the "southern tier" alliance which Egypt set up with Saudi Arabia and Syria as a counterweight to the Baghdad Pact.

Hence there is more than one force at work in the Middle East. The real threat to the peace does not stem so much from the Arab-Israeli conflict. This has existed since 1949. The great new fact is that the Soviet Union has broken out of the containment which, up to a few months ago, had excluded it from Middle Eastern politics and is now challenging Western predominance in the area. Will Russia exploit Arab-Israeli tensions for her own purposes? How far will Egypt's Premier Nasser go in playing the West off against the Soviet bloc? These are the questions which only a concerted Western policy in the area can answer.

VINCENT S. KEARNEY

Washington Front

There are strains and stresses in our Federal system and in our so-called division of powers in the Federal Government itself. The Judiciary is at odds with both State laws and executive and legislative procedures. The conflict between President and Congress is perennial, but most heightened when, as now, Congress majorities are of a different party from that of the President. Only the Executive and Judiciary are on fairly friendly terms, though the Federal Courts have dealt shrewd blows at the former.

The Supreme Court is at odds with the States, mostly on civil-rights cases, e.g., the two school desegregation decisions, several transportation cases and most recently (April 2) the prohibition of segregation on travel, say by buses, *within* the States. But more significantly, perhaps, the court has been waging a steady but effective war on encroachments on the prerogatives and duties of both the Executive and the Judiciary.

The Steve Nelson case in Pennsylvania found the State's anti-sedition law, as regards attempted subversion of the National Government, invalid, as the State's own Supreme Court had already decided. This affects the sedition laws of 42 States, Hawaii and Alaska. Sedition against the United States is now solely a Federal matter. Then there was the directed verdict of innocence in the Aldo Icardi case, when Icardi was in effect tried and found guilty of perjury by a special

Armed Services subcommittee. District Judge Richmond B. Keech, in a closely reasoned opinion, threw out the indictment. His main argument was that the subcommittee had acted as both prosecutor and judge, and thus usurped the prerogatives of both the Executive and Judiciary. This reduces legislative committees to what they really are, mere legislative committees. Congressmen were angry, of course, but there seems little doubt that that the decision will stand all the way up.

The fallacy behind such congressional thinking was well illustrated by Counsel Ray Jenkins in the Army-McCarthy hearings. Asked for an opinion by acting Chairman Karl Mundt on admission of certain evidence, he ruled it was admissible, because this committee (the Senate Permanent Investigating Subcommittee) "is a law-enforcement body." Nothing could be farther from the truth than that a legislative committee has the powers of the Executive and courts in law enforcement. Yet time and time again the Federal courts have struck down this fallacy. Perhaps the Icardi case settles it.

The Executive has not been spared the stings of the Court. James Kutcher was eight years ago suspended, without pay, from his job in the Veterans Administration, on the grounds of subversion. The Supreme Court decided that he had been subjected to a "trial" without due process and ordered all his back pay (about \$25,000) restored to him. There are numerous cases like these, but the Federal Judiciary is obviously determined its own prerogatives shall not be undermined.

WILFRID PARSONS

Underscorings

THE HOUSE FOREIGN AFFAIRS Committee is currently holding hearings on the U. S. 1957 contribution to the United Nations Children's Fund. The Administration has recommended \$10 million, which will be "matched" by some \$8 million from other governments. In 1950, only 29 nations co-operated in the fund; in 1955 the number had grown to 71. Mothers and children in over 100 countries and territories have benefited from the work.

► **ST. RAPHAEL'S HOSPITAL**, New Haven, Conn., conducted by the Sisters of Charity of St. Elizabeth, N. J., announced on April 13 plans for construction of a \$300,000 radiotherapy center. Chief feature of the center will be a nuclear reactor with a cobalt core. The project is being financed by a \$125,000 grant from the New Haven Foundation,

a Federal grant of \$83,333 under the Hill-Burton Act and part of a \$227,000 grant from the Ford Foundation.

► **DIRECTORS** of teen-age Sodality will find interest and profit in a "Teen-Age Sodality Plan" described by Mother St. Peter Julian, R. J. M., at the Boston Teen-Age Sodality Institute, held at Emmanuel College, Feb. 19. Reprints are available at 25c plus postage from Rev. Edward S. Stanton, S.J., Director of New England Regional Sodality Office, Holy Cross College, Worcester, Mass.

► **IN FEBRUARY** of this year, Johannes Jørgensen, noted Danish poet and biographer, celebrated the 60th anniversary of his reception into the Catholic Church. Three years ago Mr. Jørgensen returned to his native town,

Svenborg, near Hans Christian Andersen's Odense, after 40 years residence in Assisi. The number of Danes who have been led into the Church by his writings is estimated at many thousands.

► **EARL WARREN**, Chief Justice of the United States, will be one of the principal speakers of May 10 at Niagara University's centennial-year convocation. On that occasion the jurist will receive an honorary LL.D. Rev. Francis C. Meade, C.M., stated that some 200 colleges and universities were expected to send representatives.

► **AT BOISE, IDAHO**, April 21, died Most Rev. Edward J. Kelly, 66, third bishop of the Boise Diocese. Bishop Kelly, first native priest of the Far West to be made a member of the hierarchy, was ordained June 2, 1917 and became Bishop of Boise Dec. 19, 1927. The Boise Diocese comprises the entire State of Idaho. Catholics number 31,515 in a State population of 588,637. C. K.

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Quadragesimo Anno: Memories and a Look Forward

Very Rev. George G. Higgins

Director, Social Action Department, NCWC

Anniversaries have a way of evoking highly personal memories of particular individuals whom we associate in one way or another with the event that is being commemorated. The forthcoming anniversary of the encyclicals *Rerum Novarum* and *Quadragesimo Anno* is no exception. The present writer, as a representative of the NCWC Social Action Department, cannot but think of this important anniversary first and foremost in terms of the late Msgr. John A. Ryan, who founded the department and was its illustrious director for almost thirty years. Dr. Ryan's fruitful career as a scholar, a teacher, a prolific writer and a rugged polemicist in the field of Catholic social thought roughly coincided—give or take a decade or so at either end—with the period between the two encyclicals of 1891 and 1931.

In view of this coincidence and of Dr. Ryan's acknowledged pre-eminence in the Catholic social movement in the United States during most of those eventful years, it would seem appropriate on the occasion of the encyclical anniversary to recall his own reactions as he listened in the office of the *New York Times* to the transmission by radio from the Vatican of the text of *Quadragesimo Anno*. "I . . . derived great comfort," he wrote in his autobiography, "from the implicit approval which the Holy Father's pronouncement gave the socio-ethical doctrines which I had been defending for almost forty years."

DAY OF VINDICATION

Between the lines of this disarmingly unemotional expression of Dr. Ryan's reaction to *Quadragesimo Anno* there was merely the faintest hint of many battles won and lost in the then unpopular cause of social justice. It is to be hoped that the story of these victories and reverses will eventually be recorded, down to the last detail. That story would be a tribute to the raw courage and the extraordinary prescience of a great priest. Even more important, it would provide a personalized index of the progress made in the field of social reform in the United States between May 15, 1931 and September 16, 1945 when Dr. Ryan, at the age of 76, was summoned to his reward.

The years allotted to Dr. Ryan after the appearance of *Quadragesimo Anno* were among the most active, indeed the most hectic, of his busy life. And, to his way of thinking, they were the years of greatest progress

in the field of social justice. He was of the opinion, for example, that the legislative reforms enacted during that period constituted "a greater advance toward a regime of social justice than the whole body of reform legislation previously passed since the adoption of the Constitution." Others may disagree with this judgment, but surely it will be conceded by all that, while much remains to be done, significant progress has been made in the United States since and, to some extent at least, because of *Quadragesimo Anno*.

It is not our function in this anniversary appreciation of the two encyclicals to measure this progress in detail or to specify the reforms which have yet to be achieved before we can honestly say that all of the key principles of *Rerum Novarum* and *Quadragesimo Anno* have been put into effect in the United States. Suffice it to say in this editorial that our relative lack of progress in the field of international social justice—as contrasted with our slow but steady progress in the field of domestic economic reform—is perhaps our greatest liability at the present time. To be sure, as we have already indicated, there are many things that remain to be done at home. Not the least of our domestic problems, and one to which we have given precious little thought during these latter years of unprecedented prosperity, is the relatively new phenomenon of automation. This, in turn, involves the whole problem of technological materialism to which our present Holy Father addressed himself so incisively in his most recent Christmas message.

The solution to these and other socio-economic-religious problems on the home front is, of course, important. But if justice and charity begin at home, they end only at the farthest corners of the world, which can be visited today in a matter of hours by the forces of evil as well as by the forces of good. Even from a purely selfish point of view the United States will have to make up for lost time in the field of international economic cooperation; for continued progress in the United States, though desirable and necessary, will be self-defeating unless it is accompanied by a corresponding degree of progress in the rest of the world.

This is not to suggest that the United States can or should even attempt by unilateral action or by unrestricted largesse to solve all of the economic problems of all the less developed countries of the world. Granted

that the more privileged nations of the world, and notably this nation, have a duty to share their abundance with their less fortunate neighbors, nevertheless, in the final analysis, perhaps the most important contribution that the United States can make in the field of international social justice is to take the lead, in cooperation with other countries more or less similarly situated, in promoting "by wisely conceived pacts and institutions a prosperous and happy international cooperation in economic life."

This is the formula proposed by Pius XI in *Quadragesimo Anno*. Will his successor in 1971 find it necessary to complain, in another *Quadragesimo Anno*, that even

the Catholics of the world were slow to follow his advice? To put the question more pointedly, will the Catholics of the world, and more specifically the uniquely favored Catholics of the United States, be so enervated by material prosperity and so blinded by outmoded slogans of nationalism as to neglect their responsibilities, both economic and political, to the world community of nations? If so, it may be too late by 1971 to redeem the time, for we have it on the insistent and almost apocalyptic word of our present Holy Father that we are even now at the brink of annihilation and that we can save ourselves only by a great upsurge of justice and charity the world over.

Technological Threat for Tomorrow

Back in 1954, Robert Jungk wrote a book (*Tomorrow Is Already Here*, Simon and Schuster), in which he charged:

To occupy God's place, to repeat His deeds, to recreate and organize a man-made cosmos according to man-made laws of reason, foresight and efficiency: that is America's ultimate objective. . . . Only when the convulsive grasp at omnipotence [by America] finally relaxes, when the *hubris* dissolves and gives place to humility—only then will America be recovered by Him whom it has discarded, by God.

Technology may indeed play the ape of God. Man's God-given reason undoubtedly has the task and the glory of discovering all the secrets of nature which God allows to be pervious to the questing of a human intellect that is made in His own image. But the quest must always be companioned by a sense of awe, of reverence, of realized dependence on the Creator of both nature and the human mind.

Our present Holy Father, Pope Pius XII, in the very statements in which he has praised man's progressive widening of the horizons of knowledge through modern technology, (cf. *AM.*, 4/21, p. 79), has warned against the "technological spirit," which consists

. . . in this, that what is most highly prized in

human life is the advantage that can be drawn from the forces and elements of nature; whatever is technically possible . . . takes precedence over all other forms of human activity, and the perfection of earthly culture and happiness is seen in it (Dec. 24, 1953).

It may be too early to tell, but it seems that this "technological spirit" has already invaded the very beginnings of a new technique for treating brain disorders by electric stimulation.

Dr. Robert H. Felix, director of the National Institute of Mental Health, who announced the discovery at a recent congressional hearing, was within his province when he said that the technique opened up vistas for the treatment of the mentally ill. He foresaw

. . . a number of large centers . . . with a group of scientists . . . working together on what seems to be to me now the most single important area to move into, child development, total child development.

Here he was displaying the *hubris* of the technological spirit. It takes and always will take more than the ministrations of any group of scientists, however touched with genius, to achieve "total" child development. If Dr. Felix's vision materializes, this tomorrow that is just around the corner is indeed frightening.

Rethinking Point Four

The realization that economic and technical assistance programs cannot be relied upon as sure-fire cold-war ammunition is slowly catching up with us. The recipient nations, in particular the underdeveloped countries of Asia which stand most in need of economic help, simply refuse to play the role of pawns in a world power-struggle. Yet something must be done to counteract Russia's entrance into the field of foreign economic assistance. Somehow or other the "friends" we have so long been trying to influence by such unprecedented programs as Point Four must be convinced of our sincerity.

New approaches to our foreign-aid programs have been suggested. In his message to Congress last March 19 President Eisenhower called for more flexibility and continuity in the administration of our foreign aid. No one will quarrel with the President's premises. But they seem to be based on the assumption that we can win the cold war in uncommitted, undeveloped nations by giving ourselves a little more maneuverability in going the Russians' traveling salesman one better.

This idea of using Asia as a battleground for an economic struggle with the Soviets does violence to

the original concept of Point Four. As Willard R. Espy points out in a provocative article in the April 22 issue of the *New York Times Magazine*:

It is imperative to remember that the original theory of the economic and technical aid program was not to outbid Russia. Russia was not even present as an economic factor in most of the area involved. Rather, the theory was that by establishing the preconditions for orderly progress we would both reduce the likelihood of Communist infiltration and eliminate the power vacuums which, in the past, have proved so irresistible a temptation to stronger nations.

It should not take an "agonizing reappraisal" to relocate Point Four in its proper place in our scale of values. As Mr. Espy remarks:

The first step toward restoring the good sense and good name of Point Four is to cut down to size its value as a weapon in the cold war and to build up to size its value in building a durable peace.

The chief obstacle lies in convincing Asian nations that we are not using economic and technical assistance to bargain for their cold-war allegiance. Mr. Espy is of the opinion that they can be so convinced if we make "the indispensable decision to channel a

major proportion of the world's technical and economic assistance through the appropriate agencies of the United Nations."

ROLE OF THE UN

De-emphasizing unilateral aid would mean we would be called upon to increase our annual appropriations to certain already existing UN agencies. Last year, for instance, we contributed \$15 million to the UN Technical Assistance Program. Ten times that amount would still be a mere drop in the bucket when compared to the crying needs of more than half the world's population. Still, as Mr. Espy observes, "it might well point the road to a durable and lasting peace." It would demonstrate that we are willing to cooperate with other nations regardless of self-interest, not only where cold-war issues are involved, but wherever world hunger and poverty have a moral claim on American superabundance.

Channeling aid through the UN would have the effect of putting the Soviet Union on the spot. Would Russia be willing to meet us on the basis we both profess to desire—as peaceful competitors? As an experiment to force the Soviets to declare their intentions, technical aid through the UN might be worth trying.

Khrushchev Denounces War

Nikita S. Khrushchev has boasted in England of Soviet might, but he has also insisted that "peaceful co-existence" is the only reasonable way for rival countries to live in an atomic age. His remarks on the futility and disaster of war are calculated to lessen the urgency for military alliances against Communist aggression. Certainly this smiling, peripatetic Russian makes it more gallingly burdensome for us to maintain our military budgets and to draft our youth. But the iron chain of Nato, Meto and Seato will not be discarded. The allies have been too thoroughly educated in Soviet duplicity.

Khrushchev's plea for cooperation is a timely occasion to review the free world's reasons for alliance against Soviet Russia. Fear of military aggression is not the only bond that cements Western and Asiatic unity against totalitarian communism. We are banded together to protect self-government against Soviet subversion and brutal Soviet colonialism. Some of our allied countries are mature constitutional democracies. Others are making their first stumbling steps toward representative government. But all of them in their opposition to Soviet slavery esteem some concept of human dignity. Against the materialism of the Communist state, which reduces the human being to a numbered tool, the allies defend the spiritual worth of the individual.

Because our military strength now holds Soviet arms in check, the Communists cry "peace." But we have it

from Khrushchev himself that the goal of the Communists is still world control. In their campaign to reduce the world to their own barbarism, they will continue their military buildup. They will also continue their subversive political activities. They will intensify their efforts to form popular-front governments wherever they can. They will go on repeating soft words and sweeping promises to neutral peoples. We cannot afford to relax our military guard. But we must also persuade the world of the basic perversions of communism.

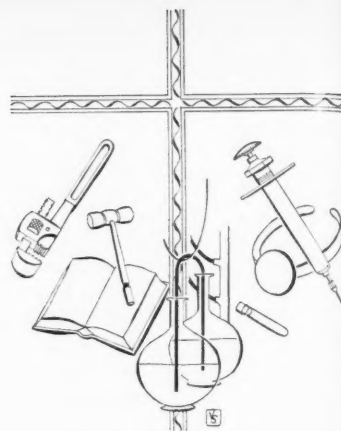
Western statesmen have warned against complacency in military might alone. Adlai Stevenson has repeatedly warned that "we could lose the cold war without firing a shot." Now President Gronchi of Italy and Secretary Dulles have approved an expansion of Nato into an agency of cooperation for political, economic and social progress throughout the free world. This acceptance of wider social responsibilities by the allies will be an added insurance against Communist victory.

Khrushchev's boasts, threats and sweet reason merely mask the fact that Russia is on the defensive before world opinion. President Eisenhower in his speech on April 21 challenged the Soviet to prove its willingness to live in peace by correcting the injustices in divided Germany, in Eastern Europe and in Korea.

Russian peace overtures should stimulate Allied resolve to stay strong, to help all peoples recognize Communist perversions and to keep challenging the Russians to right their wrongs.

Twenty-five Years of *Quadragesimo Anno*

Benjamin L. Masse



DISCUSSING POPE LEO XIII's *Rerum Novarum* in these pages a little more than six years ago, Prof. Philip Taft remarked on its persisting pertinence to contemporary industrial problems. "Although the encyclical is almost sixty years old," he wrote, "it reads today like a current document" (AM. 4/22/50).

What the distinguished chairman of the Department of Economics of Brown University observed about *Rerum Novarum* can be said with even greater justice. I think, about Pius XI's *Quadragesimo Anno*. Though we are celebrating this year the silver jubilee of this magisterial encyclical, it still has many timely insights and practical suggestions for the men of the mid-20th century.

THE WORLD OF THE 'THIRTIES

That this should be so is truly astonishing. The world which the Pope addressed was a world wallowing in the deepest depression in modern history. It was a world of failures and foreclosures, of shuttered banks and mass unemployment.

It was also a world on the brink of vast political and economic change. Within two years of the appearance of QA on May 15, 1931, Hitler rode the Nazi tide to power in Germany. Moscow quickly responded with its anti-Fascist "popular fronts." Here at home President Roosevelt, assuring a bewildered people that it had "nothing to fear but fear itself," launched the New Deal.

Since those turbulent days the world has changed almost beyond recognition. It underwent the biggest and goriest holocaust in history. It saw the postwar revolt of the colonial lands and their first stumbling, self-conscious steps toward sovereignty. With sorrow and frustration it looked on as once free and Christian nations fell before a new barbarian invasion from the East. It watched with growing fear as the Communist tide rolled over China, lapped on the lands of Southeast Asia and, more recently, threatened the strategic, oil-rich Middle East.

It has seen economic changes scarcely less striking. In all the older industrial countries, the problems that

bedevil governments these days stem not from depression but from prosperity. Instead of unemployment and the dole, the British, for instance, are currently occupied with boom-time inflation. In greater or less degree the French and West Germans, the Dutch and Belgians are wrestling with the same problem. Though in the minds of older workers and investors the memory of the great depression remains green, it is not nearly so fresh as it used to be. More and more, people are coming to believe that they have seen the last of the big depressions. While appreciating that minor ups and downs will always be with us—since these are the price of freedom and progress—they never expect to see again anything like the bust of the 1930's.

What this means is that between the date of QA and our own time there has intervened a social revolution. It was not a revolution staged in blood and thunder by Communists, but mostly a peaceful change engineered by our supposedly decadent capitalistic societies.

THE NEW AMERICAN ECONOMY

If the American people are not fearful today of impending depression, it is because of their conviction that they now have a sounder economic system than the one which crashed with the stock market in 1929. It is because of insured bank deposits, farm price supports, old-age pensions, minimum wages, unemployment insurance, curbs on speculation. It is because of a new pattern of income distribution, with the extremes of rich and poor narrowed and the center—the middle-income group—vastly expanded. It is because of the presence in Washington of Governments committed to the proposition that the boom-bust cycle can and must be controlled.

Nor is this all. Since the days of Pope Pius XI the economists have rewritten the textbook. In 1933 Edward H. Chamberlin of Harvard and Joan Robinson of Cambridge, working independently, shifted the basis of economic analysis from competition to monopoly. In the markets then existing they found small resemblance to that model of pure competition which ever since the days of Adam Smith's *Wealth of Nations* had

dominated economic theory. Instead of a multitude of small, scrambling buyers and sellers, none of them big enough to affect prices, Mrs. Robinson and Professor Chamberlin found entire industries dominated by a few mammoth concerns. These concerns could and did influence the market. Though they battled one another, sometimes fiercely, for larger shares of the consumer's dollar, their competition had more to do with quality and service than with price. It bore strong monopolistic features.

Thus died the 18th-century belief in an "invisible hand"—the innocent notion that the free play of competition resulted mechanically, not only in the most efficient allocation of resources, but also in a stable economic system. The way was open for John Maynard Keynes.

With the publication in 1936 of *The General Theory of Employment, Interest and Money*, human intelligence regained its primacy over the economic process. No longer was it possible to hold, with the French economist Jean Baptiste Say, that the economy functioned like a perpetual-motion machine, with supply generating its own demand and automatically leading to the full and stable use of money and manpower. Keynes showed that savings are not always invested and that, as a result, when a new stability, or equilibrium, is reached, it can be reached on a lower level of income, with idle plants and idle workers. Only by resort to planning, by the use of intelligence at the service of justice, could the gap be closed between actual and projected spending and the amount of spending needed to assure high production and employment.

IN WHAT RESPECTS, then, is it true that a document drawn up a quarter-century ago—before Keynes, before World War II, before the prosperity of the past decade—retains significance for the world of today? What meaning does it still have for us in the United States, with our 63 million employed, our \$400-billion economy, our high and rising standard of living?

Writing for this kind of audience, one need scarcely vindicate the abiding freshness of Pius XI's spiritual appeal. Today, as in 1931, the world needs to be reminded that "it is of the very essence of social justice to demand from each individual all that is necessary for the common good." It needs to be reminded that hearts must be reformed as well as institutions, that without charity no social reconstruction will be sound or lasting. It needs to be reminded that the economic process is made for man—not the other way around—and that man is made for God. All this goes without saying.

But what about the Pope's teaching on such mundane subjects as wages and ownership, unions and industrial relations, competition and monopoly, state intervention and control? Is QA still germane here?

Consider the basic issue of ownership. Surely it remains today as lively and difficult an issue as ever. In India, for example, and in other former colonial lands, who should own and operate the rising new industries

is a subject of debate at home and of apprehension abroad. In Britain one of the first acts of the Conservatives on returning to power in 1951 was to restore private ownership in the steel industry. Italy is engaged in breaking up big land holdings and providing farms for her agricultural proletariat. In this country the hustings will soon resound with argument over TVA, Hells Canyon and the Niagara River, with strident cries of socialism, creeping and otherwise.

Though QA offers no detailed, open-and-shut answers to questions like these, it continues to provide a framework of principle within which prudent answers may be sought and found. It is just as true now as it was in 1931 that certain types of property are so closely connected with the general welfare that they cannot safely be entrusted to private individuals. It remains equally true, on the other hand, that public ownership is no cure-all for either the frustrations of propertyless wage-earners or the injustices that marred the rise of industrialism. Even many Socialists now acknowledge this.

Similarly, with the Soviet Union vying with us for the friendship of the world's uncommitted peoples, who would say that there is anything stale about Pius XI's emphasis on the social obligations of private ownership? Or about his insistence on the duty of the state to define these obligations when "necessity requires and the natural law has not done so?" Surely, we would have less to fear from communism today if this traditional Christian teaching on property were more widely respected than it is and more generously practised.

Then there is that other basic question, the question of wages, which affects the well-being of so many of us.

Here in the United States we have made much progress over the past quarter-century both in expanding our national income and in distributing it more justly. This would have gratified the Pope who criticized "the huge disparity between the few exceedingly rich and the unnumbered propertyless," and who demanded that the abundant fruits of production "be distributed in ample sufficiency among the workers."

WORKERS AND WAGES

As we look more closely, though, at our income figures, we see that one of the key demands of QA has been only imperfectly satisfied. "The worker," Pius XI insisted, "must be paid a wage sufficient to support him and his family." In many cases the American worker is paid such a wage; and this is reflected in statistics showing that as of 1953 about two-thirds of our "spending units" had income between \$3,000 and \$7,500 a year. But these figures tell only part of the story. They fail to reveal the number of families among these spending units in which the income was earned jointly by husband and wife. That the number is not insignificant may be deduced from the circumstance that in 1953 more than half of our 19 million working women were married.

Not all these working wives were, of course, mothers. Nor were all the working mothers driven to seek employment outside the home by economic necessity.



Enough of them were, however, to give continued force to Pius XI's demand that this "intolerable abuse" be ended.

No less relevant, surely, are those sections of QA which deal with trade unions and industrial relations. True, the right of most workers to organize is now protected by law and is widely accepted by employers. Since the depths of the depression, union

membership has quadrupled. Nevertheless, even conceding that as a practical measure probably half those gainfully occupied cannot be organized, millions of organizable workers are still without the benefits of unionism. It is also a fact that many employers, and not only employers in the South, continue to resent unions and use every legal dodge to keep them weak, or to keep them out altogether. The old idea that a worker cannot at the same time be loyal to his union and his employer dies a lingering death.

Nor have unions everywhere developed according to the model sketched in QA. Some unions practise racial discrimination. Others carry militancy to the point where civilized industrial relations become impossible. Still others operate as if the enrichment of a few officials, and not the well-being of the membership, were the end of unionism. In these cases, sometimes the members themselves are at fault. Too many of them want the benefits of unionism without its obligations. For such workers QA has an opportune message also.

What about those trenchant paragraphs in QA on the concentration of economic power? Have these, perhaps, lost some of their force?

The "dictatorship" of those "who control credit and rule the lending of money" has obviously been broken. Washington, not Wall Street, is now the financial capital of the United States. Investment bankers, though still influential, have been somewhat de-emphasized. Many companies now largely finance their replacement and expansion needs from internal funds—from depreciation allowances and retained profits. In some cases Government lending agencies supply credit needs that the banks are unable or unwilling to satisfy.

Though billion-dollar corporations have multiplied, big business is relatively less powerful today than it was in the 1920's. Confronted with the "countervailing power" of Big Government and Big Labor—to use Prof. John K. Galbraith's popular phrase—they no longer dominate the economic scene. One must qualify, therefore, Pius XI's charge that the "trustees and managing directors of invested funds" administer them "according to their own arbitrary will and pleasure."

In another respect, also, there has been a change for the better. Big-business management is much more social-minded than it used to be. It's a rare corporation nowadays that doesn't talk of its duties to its employees,

its customers, its suppliers and distributors, to the community as a whole. How long has it been since anyone has heard a business executive arguing that what is good for business is automatically good for the country?

Yet the concentration of economic power remains a very serious problem. Even when big business does admit a duty to the common good, it is humanly inclined to see the common good largely in terms of its own special interests. The same is true of big labor and big agriculture. In the last analysis, it is government today which, by its large-scale intervention in economic affairs, brings it about that private power serves public goals.

THOUGH Pius XI defended government intervention in the economy, he also warned of the dangers of burdening the state with a host of unnecessary duties. "The supreme authority of the state," he said, "ought to let subordinate groups handle matters and concerns of lesser importance, which would otherwise dissipate its efforts greatly."

Perhaps it is right here, in the Pope's appeal for a system of occupational groupings motivated by the conscious pursuit of social justice, that QA is most relevant today. If the growing social awareness of business, labor and agriculture is now only imperfectly reflected in deeds, as is the case, may not the reason be that it lacks the institutions through which it can express itself? At any rate, so long as existing organizations continue to function more or less as pressure groups, government will go on expanding. It has to. Not only must the Federal Government continue to exercise the roles of supervisor of economic behavior and dispenser of welfare. In an economy such as ours, which, as Harvard's Sumner Slichter has said, "does not automatically keep itself in balance," it must also, through fiscal and monetary policy, discharge the key function of governor. It must keep the economy riding on an even keel.

To establish the enduring timeliness of QA, it is not necessary, however, to deny the need today for considerable government intervention. Given the size and complexity of our economy, this country can never return to the simpler governmental forms that prevailed before 1930. As Devereux C. Josephs, chairman of the board of the N. Y. Life Insurance Co., told the Investment Bankers Association at Hollywood, Fla., in 1954, "our complicated modern system relies on certain broad common denominators which only the central Government can manage." In any conceivable modern system, government must insure minimum standards of conduct and welfare, and use fiscal and monetary policy to promote stable economic growth.

Yet the problem, and the danger, remain. There are limits, for instance, to what governments can accomplish by fiscal and monetary policy. An economy like ours, committed both to freedom and full employment, has inevitably an inflationary bias. Some excellent economists—Sir William Beveridge and J. M. Clark

might be mentioned—think that this inflationary bias cannot be controlled without the public-minded cooperation of unions and employers. If they are right—and the history of these postwar years strongly suggests that they are—then something like the occupational groups commended by Pius XI would seem essential to the very preservation of our system. How else except through such groups can labor and management freely mesh their wage and price practices with the economic policy of the Government?

Catholic Approach to The Race Problem

Donald J. Thorman

"I'M CONFUSED," the man said. He was earnest, in his thirties, obviously sincere, and he was pressing his point in the discussion period after a lecture on Catholics and the race problem.

"I try not to be prejudiced," he continued. "And I've had courses on the encyclicals and social principles in college. But I'm still confused. How can we approach something so big and complex and frightening as the problem of race relations and hope to solve it? The Popes have given us a kind of blueprint to guide us in solving economic problems but, outside of the Mystical Body, what have they given us as a guide to the race problem?"

This kind of "how do we approach the problem?" questions are being asked by many sincere Catholics who are disturbed by the revolver-at-our-head urgency of race relations in the United States and who are trying to grasp the situation in terms of the Church's teachings.

For them, and for everyone who is interested in defining the problem of interracial living in "Catholic" terms, there is what might be called a "Catholic" approach to the race question. (We should put Catholic in quotes, since in the social encyclicals the Popes attempt to remain on a natural-law level as much as possible so as to appeal to *all* men of good will, regardless of religion.)

Too many Catholics, even those at home with the papal social encyclicals, are inclined to look in piece-

Mr. Thorman is managing editor of Ave Maria and editor of Act, national publication of the Christian Family Movement. He was formerly (1952-56) managing editor of the Voice of St. Jude.

What the free world is everywhere seeking is some middle road between the extreme individualism of the last century and the threat of Communist collectivism today. To have so clearly perceived a quarter-century ago the exact shape of the contemporary dilemma was a great achievement on the part of Pius XI. It was a still greater achievement to have sketched a third way that, without destroying individual economic freedom or forgoing the benefits of regulated competition, still manages to safeguard and promote the common good.

meal fashion on the questions posed by the reconstruction of society. And yet, Pius XI's *Quadragesimo Anno*, 25 years old this May 15, is translated as *On Reconstructing the Social Order*, not just reconstructing economic life.

It is indeed from this very document that we can get the clues we need to chart a "Catholic" approach to the race problem which will help to bring that problem into clearer focus and make it more understandable, and therefore easier to deal with.

In this historic encyclical, Pius XI demonstrates the need for the reform of morals and the reform of institutions as the two foundation stones for the reconstruction of society. If we are to build up a Christian society, we must work for both these reforms.

The application of these two lines of approach to race relations is as clear as their application to economic life, a fact which demonstrates their universality as effective tools in the solution of every major problem connected with the broad social question.

ELEMENTS OF RACE QUESTION

The race problem itself is made up of two distinct, though related, elements: *prejudice* and *discrimination*.

Prejudice is primarily a personal, moral problem. True, it is tied in with a complex of psychological, cultural and social attitudes and considerations, but it always boils down to the individual who is prejudiced; prejudice is embedded in individuals.

Discrimination, on the other hand, is found in the very fabric of society. It is the practical outward expression of prejudice. It is the "institutional" part of the twofold approach of moral and institutional reform. Discrimination involves the laws and social customs

which treat Negroes and other minority groups as if they were not quite human. It is institutionalized prejudice—that is, it has become more or less permanently ingrained into our social habits and institutions.

Jim Crow, for example, is a case of discrimination. It is bigger than an individual's prejudice. It is an institutionalized part of Southern culture with legal sanctions attached to shore it up. Segregation in education is another instance, as are the poll tax and the many more subtle forms of discrimination which hold the Negroes' freedom in a paralyzing embrace.

In addition, a vicious byproduct of these institutions of discrimination is that they tend to perpetuate prejudice.

Take the case of segregation in the armed forces. In the past, before segregation was abolished, the very fact that whites and Negroes were segregated tended to sustain the prejudice in the minds of whites that they were superior and that Negroes were naturally inferior.

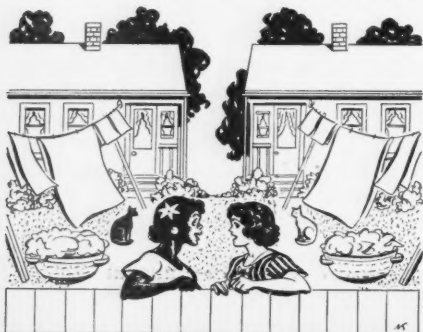
Now that segregation has been eliminated, observers report that Negroes and whites get along reasonably well and that they usually accept each other as equals, many times forming fast friendships. This experience, which is the result of the good institution of integration, tends to eradicate, to lessen racial prejudice.

But when servicemen are discharged they are thrust back into a segregated society. Their service experience may have taught them how to get along in an interracial social situation and perhaps may have brought them to know and like Negroes. But they will have to be brave men indeed to stand up under the derision and pressures which will come to them if they attempt to buck the institutions of discrimination in their own home towns and try to mingle freely with Negroes or treat them as equals.

The majority of men are born compromisers and practising realists so they will most likely passively accept discrimination and go through the socially accepted motions of acting as though they were superior even if they do not feel that way. And their bad example, half-hearted as it may be, will not only help to influence others to grow in prejudice, but it will also help to perpetuate the very institutions of discrimination.

This is a practical and concrete example of why Pius XI insisted on both moral reform and the reform of institutions as well. They belong together; they influence each other; each is necessary for a complete solution of any social problem.

Prejudice is a personal problem requiring moral reform.



Discrimination is a problem of institutions, of social customs which require institutional reform.

Because the race problem is made up of two parts, it requires a twofold solution, two kinds of approaches.

There is work for what Arnold Lunn in *A Saint in the Slave Trade* calls the divinitarian, the person mainly interested in the individual, in personal, moral reform. And, also, there is need of the social reformer who is primarily interested in the reconstruction of institutions.

TWO SOCIAL VIRTUES

In addition to chartering the outlines of the race question, to help us understand it more incisively, Pius XI proposed for us the two virtues which should be of particular significance to both the divinitarian and the social reformer in their work for the solution of the problem: social justice and social charity.

Social justice aims at organized action to reconstruct the social order according to the mind of Christ. It demands that each individual and group take every appropriate action to achieve the common good.

This means that as individuals and as groups we must work for the reform of un-Christian institutions; or where no institutions or social customs have yet been established—say, in the vast numbers of suburbias which are springing up—we must set on foot good ones.

It is incumbent upon us not only to work for the reform of existing institutions such as segregated schools and housing, but also to set up desirable institutions of our own, such as interracial centers and councils which create a social situation and social pressures conducive to charity and understanding.

There is also social charity, a virtue which has been described as an unselfish and prodigal concern for the common good. This virtue aims at making us take an unselfish and helpful attitude toward our fellow members of society for the sake of their souls. It is the good will, tolerance and patience which help to encourage and unify us in our work of social justice. It makes our personal love of God overflow into a social love of our fellow men, fanning to white heat our desire to change or replace any social institution or custom which keeps them from loving God completely.

The marvelous fact about these virtues is that we can all practise them according to our own positions in life. Each of us has a job to do in his own sphere, among his own associates, in his own milieu, from the neighborhood to the nation.

This brief outline is no more than the top of the iceberg when it comes to facing up to and attempting to solve the myriad practical complexities of that moral and social situation we call the race problem. But, then, seeing only the top of an iceberg has helped many a vessel chart a new course which saved it from disaster.

We have much to thank Pius XI for, but certainly one of our most glorious remembrances of him must be the clarity and incisiveness with which he delineated the outlines of the "Catholic" approach to the many problems involved in the reconstruction of the social order. He has given us the tools. It is now up to us to make vigorous and courageous use of them.

All God's Children

Adelaide B. Curtiss

THERE ARE TWO STORIES to be told about the Julie Billiart School of Cleveland, Ohio. One waits to be discovered in the normal souls, loving hearts but retarded minds of its 32 charges. The other is enshrined in the minds and hearts of the Notre Dame Sisters who sponsor Julie Billiart and thereby heed the Master's directive: "Amen, I say unto you, as long as you did it to one of these my least brethren you did it unto Me."

THE CHILDREN

Janice (fictional names will be used throughout) has a chronological age of 8 years, 7 months, or close to the average age for grade-level 3A. Her mental age is 4 years, 6 months and her IQ is 54. Tests which include the Stanford-Binet, Form L, show that Janice may achieve a 3rd-grade level, but will take 4 or 5 years to reach it.

Small, frail, and infinitely innocent, Janice has mongoloid physical characteristics with a physical development, according to the Wetzel Grid, approximately 4 years below normal for her chronological age. Because of the excellent social training given by her parents, Janice articulates well, even though it is an effort to speak in sentences. On her psychological tests she demonstrated an ability to identify pictures and objects, could remember 2 digits but not 3 or 4. Drawing squares was still beyond her, but her circles were acceptable.

What can the Julie Billiart School do for Janice? Why not put her in an institution and save her family unnecessary pain and expense? Janice is deserving of more than custodial care. She is educable (one of the entrance requirements for the school) and she has a mind capable of being developed, limited though that development might be. She can learn a small measure of independent self-care, can master the art of living with others (something those with the highest IQ often never learn) and can be taught to love God and know the security of living in His love.

Anna Mae is also mongoloid, but considered by

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psychologists to be a borderline case. Her chronological age is 8 years, 9 months, her mental age is 4 years, 8 months (or pre-school) and her IQ is 54, showing severe retardation.

Anna has a fairly good speaking vocabulary and can identify common objects in her environment. Her verbal and visual memories are poor, and her visual-motor perception and coordination are still quite deficient. Anna has great distractibility, which may result from her mental retardation or by a symptom of some psychological discomfort. For this reason she was accepted by the school on a trial basis. Her doctor believes she is educable as well as trainable, with a great need for discipline and responsibility, and Director Sister Mary Marguerite was anxious to prove his faith.

Though only a year at Julie Billiart, Anna Mae can now recognize and identify pennies, nickles and dimes and use money in a limited but meaningful situation. She dials a phone upon oral instructions, identifies colors and makes a neat circle or square.

Ludwig's chronological age is 8 years, 10 months and he should be in grade 4B. His mental age is 5 years, 8 months, or kindergarten level. His IQ is 64—very slow. Ludwig has been given every possible opportunity for socialization. At a day camp he learned to swim, ride and dabble in arts and crafts. He has a loving family who make music and wholesome hobbies a part of their living fabric; best of all he has a pet dog of his very own.

At the moment, Ludwig's memory for digits is poor and he has difficulty in dealing with analogies and similarities. But his vocabulary is relatively good and it is hoped he will achieve a 4th-grade level. There is something refreshingly direct and unburdened with the superfluous about Ludwig. On his word-identification test he described a brunette as "a girl with blue hair," for an orange he said "you eat it," and an eyelash is "your eye-part that is pointed."

Though Becky gives no evidence of mental retardation and has no accompanying physical anomalies or speech defects, her mental age is at a grade-5B level when it should be grade-8B, and her IQ is only 76. Many cases of retardation are thought to be caused in the prenatal life of the child, but it is believed in Becky's case that her pneumonia at 18 months may be



the answer. Every day at the school proves Becky to be more and more educable, and the sisters hope that she may eventually attain a junior-high or even 11th-grade level.

PARENTS

Probably the most tragic aspect of the retarded child is the inability of one or both

of the parents to accept reality and then, later, meet the challenge to make the best of it.

It is not known for certain what caused Laurie's severe retardation. The medical impression is that his mother's double pneumonia, with the resultant use of oxygen and sulfa during the child's 7th month of prenatal development, may have been a contributory cause.

For his mother, Laurie's problem is not retardation but negligent doctors, poorly trained teachers and a father who does not understand his own son. The fact that Laurie's chronological age is 14 years, 9 months (grade 9A), that he has a mental age of 7 years (grade 2B) and an IQ of 49 (slightly below the limits of educability) is accepted only by the father. Because it was important for the spiritual and emotional health of the parents to know that a helping hand was being extended by their Church and because the sisters believed it was not fair, in a borderline case, to be dogmatic about the educability or non-educability of a child, Laurie was accepted on a temporary basis.

Emma Jean is one of the more fortunate members of the Julie Billiart School. She cannot, in the strict sense, be described as retarded. Rather, she is a slow, borderline learner, with a chronological age of 8 years, 8 months (grade-3A level), a mental age of 7 years, 2 months (grade-2B level), and an IQ of 83. She lacks the ability to make generalizations and her vocabulary concepts are immature and limited. It is believed that a troubled home environment is the cause. She might one day reach a senior-high level.

SCHOOL AND TEACHERS

Now what is in the hearts and minds of the 4 sisters who teach these 6 children and the other 26 at Julie Billiart 5 hours a day, 5 days a week for the long school year?

These sisters realize that though a child may be imperfect mentally he is spiritually sound, possessed of an immortal soul which is pleasing in the sight of God. And they understand what is implied when our civilization is described as "Christian." As Archbishop Cushing of Boston said in 1953:

The Christian inspiration in dealing with exceptional children is very different from that of any

other civilization. It might be summed up in the proposition that the measure of a community's civilization, as Christians understand civilization, is what we might call the "test of the least." What provision does a civilization make for its least members? What advantages does it offer for those who are least able to take care of themselves?

The aim of education at Julie Billiart School is no different from that of the parochial elementary school several blocks distant. The individual is to be taught to live better, to use all his capacities, to be a useful and contented member of a social group and to know why he is on this earth and where he is going. The mentally retarded child is not considered abnormal. He differs, for these sisters, not in kind but in degree. With the retarded child, standards are set in terms of the individual rather than the averages.

The Julie Billiart School is in its second year of operation. Tuition is a reasonable \$25 a month (needy cases are taken on a "pay as much as you can" basis), and 15 new pupils can be taken each year until a 250-pupil capacity is reached. A forward step, indeed, for one diocese; but what of the retarded Catholic child in the total national picture?

The U.S. Office of Education estimates that 12.4 per cent of all children of school age—about 5 million—are either physically or mentally handicapped. They are so exceptional that special school adjustments are necessary if they are to make progress. Some of these children can be educated in regular classes, others will need special classes and facilities. All will need trained, certified teachers. At the present time only 10 per cent of these children are provided with planned programs, 90 per cent are left without help.

CATHOLIC CONTRIBUTION

To ameliorate the plight of retarded children (approximately 672,080 out of the 12.4 per cent) it was determined by a 1953 survey that Catholic education has contributed as follows: 19 special classes in day schools staffed by 19 nuns representing 8 orders in 7 dioceses; 19 residential schools staffed by 259 nuns representing 15 orders in 17 dioceses.

Our pitiful inadequacy is apparent. The National Catholic Educational Association and Catholic educators, however, have suggestions to brighten the picture. They involve the cooperation of Catholic colleges and universities, parish and Catholic Action groups and Parent Teacher Associations with the diocesan offices of education. For instance, retarded children should be detected early and the nature of their retardation diagnosed—a job for the psychology departments of Catholic colleges. Home conditions have to be investigated and perhaps ameliorated—enter the PTA or Legion of Mary. Special courses may have to be set up for social workers. Child guidance clinics may be called for.

There is plenty to be done and the work will not be easy. But can there be a work dearer to the Heart of Him who said: "Suffer the little children to come unto Me"?

Arnold: Antidote for Literary Eggheads

Edward F. Kenrick

"EGGHEAD," a current and colorful Americanism, would come as something of a shock to that insatiable apostle of culture, Matthew Arnold. And history, after recording the generally high esteem of civilizations for their intellectuals, would share his surprise. Yet in our land today the intellectual does not enjoy a prepossessing reputation.

Much of our new "ism," "anti-eggheadism," is doubtless facetious and political, but not all of it; and not all of it is without foundation. And I do not think that we improve our case by an unwillingness to admit it. Regrettably, some foundation for this contemporary disrepute has been supplied by the very breath of our cultural life, our literature. Our literature has done so, we relate with additional sadness, through a disregard of literary principles long known and readily available; critical principles which, while not unknown before Arnold nor lacking restatement after him, have become traditionally associated with his name.

For Arnold the capital crime in a work of literature was provincialism; this he defined as writing marked by an exaggeration in excess of both common sense and good taste. Just such provincialism today strews the field of fiction in America. If we sought some common denominator among the novels offered our generation, we would search long to find a more apt epithet.

Who would deny, or denying would be believed, that exaggeration—blatant exaggeration—generally in the matter of realism and naturalism, specifically in the treatment of sex, has been here the hallmark of modern fiction? Though with all the patience in the world we thumbed our index of best-known novelists, it would be but rarely, without Arnold groaning in the grave, that we could pause and quote "whose well-balanced soul . . . saw life steadily and saw it whole."

INTELLECTUAL WRECKERS

Small wonder Fr. Raymond L. Bruckberger and *Life* editorials have voiced chagrin that on foreign shores American novels serve as anti-American propaganda. This chagrin, it is true, fails to note the hyperbolic

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nature of the novel; its crisis of conflict requires distillation in intensely heightened terms; indeed it cannot serve as a cold, whole photograph of the life of a land. Yet, anticipating this reservation among the literary elite, we cannot expect it in the general public who make up the mass of novel readers and we can scarcely ask our people to revere intellectuals who appear to be thus tearing down, albeit unwittingly, the very reputation our national sacrifices have been laboring to build up.

Admittedly in the matter of style these novels do possess great merits. Only sheer wrongheadedness could fail to acknowledge that Hemingway, Steinbeck and Dos Passos have given us a prose at once simple and powerful, graphic and compelling. In recognition, writers abroad have paid them the proper tribute of emulation.

However, it has been particularly so among the left-wing intellectuals—*les mandarins*, to adopt the terminology and perhaps the descriptive definition of Simone de Beauvoir. Yet this does not in any way contradict a perfectly valid resentment on our part against the overall effect of such writings on the European man in the street; an effect so harmful that the Soviets have eagerly facilitated their distribution and frankly rejoiced that the one-sided picture thus popularized has lessened American prestige.

THE CRITICS' FAILURE

This provincialism should have been rebuffed by our literary critics, for their vocation properly presumes a sound maturity and a wholesome sophistication of taste. Such a salutary reaction the American public had every right to expect—one that would still be helping all of us to form wisely our own reactions.

That reaction was not forthcoming, for the dividing line between creative and critical writer had become greatly blurred. (Even now the continuing process of aiding and abetting makes it difficult to perceive.) Instead, our critics found acceptable, and beyond that rewarded, the literary expression of a life which moved and had its being only in exclusive naturalism, incomplete realism and rollicking sex. Witness the critical canonization of Theodore Dreiser while the dissenting cries of Lionel Trilling echoed vainly in the wilderness.

Surely we may attribute some significance to the fact that the Columbia professor's researches had been early devoted to the thought of Matthew Arnold.

Individual critics were reluctant, perhaps at times afraid, to challenge this portrayal passing for authentic life because they were not sure of themselves. Themselves lacking fixed ethico-esthetic principles, they could hardly bring a surety of judgment to the literary pronouncements of their reviews or the fuller discussions of their essays on criticism. It was more a feckless game of follow-the-leader than convinced allegiance to a firm body of established principles.

Even today, while literary criticism has at long last begun to look askance at books of the profligate *Deer Park* type, condemnations remain so conditional, so shot through with hypotheses, as to build up to all the shattering impact of a mere tweaked nose.

In reply to such charges, our writers of literary criticism repeatedly insist that we have failed to meet them on their own grounds, that we adopt preconceived traditional premises rather than their own. This can be granted, and it can be even further granted that the field of philosophy must be the ultimate battleground of their refutation. But that is not germane to the simple point of this article, namely, that their literary attitudes (stemming from whatever philosophy) have given rise to a general disaffection of the reading public, in turn contributing to the condemnation of the intellectuals as "eggheads."

Here lies an indictment of our world of letters far more serious than those leftist orientations which, particularly a decade or so ago, allegedly tarnished our creative and critical writing; deeper and more serious, for in those instances where lamentably Marxism did prevail, this lack of fixed principles had already first unbolted the gates.

People remember these failures still. As a consequence, yesterday's recollections blight today's reasonings and many yet hesitate to trust our writers, to accept again that intellectual leadership so properly a part of the writer's calling.

NEEDED: "HIGH SERIOUSNESS"

Arnold foresaw additional hazards for literature in the modern tempo "with its sick hurry and divided aims." Of course, since his day both the hurry and the division have proliferated, nowhere more than in our own country. Inevitably our writers have been influenced by this. This pressure, in combination with pressure from the norms for successful publication, has forced many authors to turn their backs on Arnold's warning.

As a result, much of our literature has been tailored for busy consumers able to spare only a superficial glance, busy consumers whose interest could be fully captured only by unbridled treatments of bizarre themes. "High seriousness" presented in "the grand style" was generally ruled out by the law of supply and demand. Virginia Woolf's indictment might clarify our disappointment: "that they write of unimportant things; that they spend immense skill and immense industry

making the trivial and the transitory appear the true and the enduring."

Deserved praises have recently crowned Anne Lindbergh's *Gift from the Sea*; it remains however, to be noted how well her book fulfilled Arnold's formula for literature: "new and profound ideas expressed in a perfectly sound and classical style." A work of this type represents both in style and subject matter a refreshing change of pace. Such works require quiet hours and reflective thought—a hard saying for American authors who are also expected to be autographing books in department stores.

But this last directive of Arnold's, hard saying though it be, provides a needed guidepost. The world is too much with us all, as well as with our literary critics and our creative writers. They are more than familiar with the department-store scene and, through its symbolism, with the superficialities of so many similar scenes. They are much less familiar with the quiet reflective thought destined to penetrate more deeply our land and our hearts. To fulfil in literature our "manifest destiny," the world's most powerful nation, already leading in so many fields, should wisely accept Arnold's guidance.

Arnold does not have all the answers (he is dangerous when he leaves literary criticism and treats of religious dogma), but those he has are particularly good for American literature today. They represent a sort of necessary counterbalance, an influence both restraining and refining. The very lack of those influences has at times in the past pushed our literature into the camp of the "eggheads" and the cause of the intellectuals has needlessly suffered.

L'Horloge

IN the bright May, how can the startled heart
Perturb this beauty with untoward surprise?
Both scent and sight are caught to each rich rose
Like single-tempered bees made honey wise.

Yet deep within, in live and sentient bone,
Some unmoved sundial feels a shadow cast,
And childhood speaks in trenchant undertones
Of constancy of everything gone past.

The lilies and the bougainvillea fade,
The palm trees seem a foreigner's wild rune
While roses pulse and pulse of yesterday
When new eyes saw them blazing first in June.

And time's new rose and time's past roses fuse
In sudden prism of tangential rays
Refracting timelessness and making nought
The style by which we mark our length of days.

The time-consuming hunger of our eyes
That quests for some fair secret out of sight
Foretastes satiety of longing when
All roses blossom in unshadowed light.

MARGARET DEVEREAUX CONWAY

BOOKS

The Mindlessness of the Powerful

THE POWER ELITE

By C. Wright Mills. Oxford U. Press. 361p. \$6

An author seldom criticizes his own work before publication. Prof. Mills' Introduction to a 1953 edition of Thorstein Veblen's *The Theory of the Leisure Class*, however, might well serve as a critique of his latest book. In tone, style and analytic method, *The Power Elite* naturally invites comparison with Veblen's classic, though unreliable study of the American social structure. Dr. Mills' perceptive comments on his predecessor make such a comparison inevitable.

Veblen, we were told, forsook the higher statisticians and the grand theorists of the social sciences "to grasp the essentials of an entire society and epoch, to delineate the characters of the typical men within it, to determine its main drift." Dr. Mills' previous studies of America's labor leaders, *The New Men of Power*, and of the middle classes, *White Collar*, were in the same tradition, and their provocative spirit of critical inquiry is here again sustained.

Having discounted the influence, in the American power structure, of local society, of the merely rich and of our glittering celebrities, Mills seeks to show the rise of a power elite by sifting a mountain of ingeniously compiled details about three groups in America: the chief executives in our biggest corporations; the warlords, of more recent ascendancy; and a new breed of political outsiders on the middle levels, increasingly independent of our elected representatives.

The interlocking directorate thus uncovered rests, in his view, not only on the correspondence of institutional hierarchies involved and the points at which their shifting interests coincide, but upon the similarity of the elite's personnel and their personal and official relations with one another.

Similar in social origin and formal education, more and more accustomed to interchanging economic, military or political commands, bound by ties of club, golf course, church and often of intermarriage, its members are "commanders of power unequalled in human

history . . . within the American system of organized irresponsibility."

Contributing to their success have been the sidetracking of the professional politician, the absence of a true civil service, the politically immoral manipulation of the mass media and the degeneration of American publics into a mass society from which vital national decisions are veiled by security's dark cloak.

To label this development, here so artistically traced, a conspiracy, would perhaps be too reminiscent of the investigator's photostat-clutching hand.



Yet Mills refuses to consider history a thing of chance events or petty, unrelated decisions. He speaks of America as a "conservative country without any conservative ideology," in which "unserious liberalism is the nerve center of the present-day conservative mood." Yet for him the mindlessness of the powerful is the true higher immorality of our times, and the coincidences of birth, training and position among the elite are too great to be accounted for by historical drift or blind necessity.

Since he views his book as the initiation of a conversation, the author does not pretend to have said the last word. What evidences are amassed deserve to be weighed by many thoughtful readers. If his biases are clear, it may also be that they are, in his own words about Veblen, among "the most fruitful that have appeared in the literature of American social protest."

Not to share Dr. Mills' biases is scarcely excuse for not reading him. Certainly his chapter on "The Higher Immorality" must find place with R. A. Nisbet's *The Quest for Community*, for

instance, or in an interesting way with Will Herberg's *Protestant-Catholic-Jew*, as clues to an understanding of contemporary society.

By way of experiment, this reviewer would suggest as a postlude to *The Power Elite* a reading of President Eisenhower's recent address to the Advertising Council (N. Y. Times, 4/4/56). The "power elite," if such there be, would surely find congenial the President's blend of the conservative mood and the liberal rhetoric. Addressing the master craftsmen of our age's distinctive skill, our Chief Executive, a retired West Pointer, appealed for their aid in seeking a sound business approach to the solution of America's problems.

Enlightened self-interest will thus win the day at home and abroad, since each individual in government "is your 'boy' in some form or other. . . . So the job is still that of the American people." If this does not stimulate the exercise of a heightened critical faculty, it won't be C. Wright Mills' fault.

DONALD R. CAMPION

Indians and Nepalese

AS I SEE INDIA

By Robert Trumbull. Sloane. 249p. \$4

HIMALAYAN TEA GARDEN

By David Wilson Fletcher. Crowell. 273p. \$4.50

Mr. Trumbull has been the New York Times' special Indian correspondent since 1947. He has the good journalist's instinct for the right time and place to find the news and for interesting and objective reporting. Even when pure objectivity yields somewhat to personal opinion, justifying the pronoun in the book's title, the opinion is all but pure objectivity itself; judicious, well-informed, considerate of other opinions. Americans should read the book to have a good opinion of Indians. Indians should read it to see themselves as a keen but courteous observer sees them.

At Karachi on Aug. 14, 1947 Britain's last Viceroy of undivided India, Lord Louis Mountbatten, abdicated to Mo-

*In the days of the conquerors,
all roads led to California . . .*



THE ROAD TO GLORY

by Darwin Teilhet

. . . but it took a brave man to make the journey. Such a man was Hugo Oconor, adventurer and cartographer. His mission was to secure for the corrupt Mexican government land that had already been claimed by the Church. For Hugo, success meant everything—wealth, position, fame, the hand of a beautiful heiress. Only one man stood in his way—Father Junipero Serra, a saintly Franciscan missionary, equally brave and armed with faith.

In "The Road to Glory" Darwin Teilhet tells the dramatic story of the conflict between these two men. Rich in pageantry and historical detail, "The Road to Glory" is exciting fiction by a masterful story teller. A powerful new novel of the men—and the faith—that changed the course of empire. *Just published.*

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The Handmaids of the Sacred Heart of Jesus



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hammered Ali Jinnah authority over the new republic of Pakistan. A few hours later at New Delhi, as the clock struck midnight of Aug. 14-15, Lord Louis abdicated into the hands of Prime Minister Jawaharlal Nehru rule over the new republic of India.

Starting with these historic moments our author reports what he saw and heard and thought in various parts of India. Anecdotes abound, most of them too good not to have had their chronicler. One remembers sadly and yet delightedly Gandhi's 78th and last birthday (Oct. 2, 1947) and our correspondent pushing through the crowd to him for a birthday statement. "Birthday? Whose birthday?" "Why, uh, yours, sir." "Who told you this is my birthday?" "Every day is my birthday. And yours, too. Every day, you see, we are all born again, we start a new life every day." ("And Gandhi drifted away, smiling with delight at his gentle joke.")

One remembers an Indian army officer also. Exasperated because the Pakistani troops opposite were using the same frequency and interrupting the wireless message he had to transmit, he recalled his British education and said: "I say, you chaps, get off the bloody line, will you?" The Pakistani, too, remembered and answered: "O righto, quite. Do carry on, old boy."

The author's well-reasoned judgments on India assure us that in view of the great program of economic rehabilitation sponsored by Nehru and the Congress party, "few countries could have accomplished so much against such enormous odds." India with democratic methods has made greater progress industrially, agriculturally, educationally, than has Communist China with its totalitarian regimentation. The goal is still far off, but is being approached steadily with such manifest, many-sided improvement—thanks mostly to the new spirit of self-help and thanks, too, to foreign help—that there is no foreseeable likelihood of Communist conquest of India.

When Sheila (devoted, efficient, brave) arrives from England with the babies to join her husband in the "tea garden," she finds herself among the five hundred Nepalis who cultivate the huge tea plantation. Above them is Kanchenjunga, "Lord of the Five Treasures," the world's third-highest mountain. Everybody speaks Nepali, especially with year-old Kandy, who can lisp in no other language. Wisely the parents decide to let her learn the native language first. When she is as big as

her three-year-old sister Melody, a determined little polyglot, she will learn to talk even the Sahib's English.

But there is more than lisping linguistics here. Rare orchids, great butterflies, gorgeous birds, leopards, deer, lamas, missionaries, football (the most ludicrous match of all time), marching caterpillars, a poltergeist and tea gardening are other interesting items for this happy home and Nepalese neighbors. The UN certainly made no mistake in inviting the sturdy, quick-witted children of Nepal into the brotherhood of nations.

This is a beautifully, lovingly written memorial of the happy home of



interesting, devoted people, the Sahib and Memsahib and Missi Sahibs, and the splendid Nepalese with whom they live laboriously, loyally. If the book were fiction, it would be a best-selling novel. What a fine film it would make, with mighty Kanchenjunga's everlasting snow in the background.

There is a better answer than the book gives to Melody's question when she first heard the English word "pray." Four-year-olds who learn the language of the Himalayas are old enough to learn the language of heaven. DAYAKISHOR

Sense of High Calling

**SOLDIER: THE MEMOIRS OF
MATTHEW B. RIDGWAY**

As told to Harold H. Martin. Harper. 321p. \$5

Though certain parts of this book have been partially presented in popular magazine articles, *Soldier* is mainly a new and full account of a distinguished Army career. From childhood days in service posts, through West Point and various service schools, it represents the active life of a man who commanded a company, a battalion only briefly, and

then after varied staff assignments, a fighting division and an Army corps.

More staff assignments led to command of the disrupted Eighth Army in Korea and of the entire Far East in Japan and thence to Nato, to supreme command in Europe and to the high post as Chief of Staff of the Army. As he left the latter post, General Ridgway blasted what he calls the "politico-military" attitude of a civilian Secretary of Defense.

This is a fascinating life and makes fascinating reading. It is always vivid in detail, and always speaks with a great personal affection of loyal and competent soldiers of all ranks. Since some of the military operations are obviously described from memory, minor inaccuracies in the battle narratives and tactics do creep in. But no matter. It is the air and attitude of the book that really count. Nothing matters but that the job be done and with the least possible necessary sacrifice of human life.

There is courage here, and not merely courage of the battlefield either, but another kind of courage as well in protesting properly to superiors against plans and policies deemed improper. There is an appreciation of logistics and of terrain considerations, and of those purely human elements that make for high military morale, as for instance when General Ridgway insisted on altering the piecemeal character of battlefield replacements in Europe and collecting and training replacements in the pattern and tradition of the units they would join.

There is devotion to duty and a sense of high calling, of appreciation for the capacities of fellow officers—and incapacities, too—and of realization of the guidance of Providence. God is mentioned 19 times, only once in what might be called the possibly profane manner of a mere phrase, otherwise, always seriously.

The book is rich in discriminating praise of competent colleagues, and omits the names of those with whom the general disagreed—even the name of Secretary of Defense Wilson. Eight times at least that official is mentioned and never in anything approaching laudatory terms.

The book, in general, is an excellent example of the character of a military career with its successes and frustrations. It shows that the military life is much more than mere mechanics, but demands insight and understanding and knowledge of human nature.

ELBRIDGE COLBY

OTHER BOOKS

LONG DAY'S JOURNEY INTO NIGHT

By Eugene O'Neill. Yale U. Press. 176p. \$3.75

Life is so simple for some people that the road to heaven is straight and smooth, running upward at the gentlest of grades. Apparently they are never confronted with any temptation stronger than an impulse to keep quiet if their grocer happens to hand them too much change. For other souls the path of virtue is rugged and hard to follow, perhaps because they are lacking in inner fortitude or assailed by more formidable devils.

Among the latter are the "haunted Tyrones," as the characters of this play are called. The Tyrones are a family of Catholics who have fallen to the margin of moral degradation. The father is a boozier and the mother a drug addict, while the two sons are alcoholics who have lost their faith. Their vices, at least superficially, are the result of their efforts to escape their several personal discontents; but instead of finding an anodyne in escape they find more intense anguish. Each blames another as the cause of his vice, and the action of the play consists of endless recriminations.

It has always been O'Neill's forte to create vivid characters, who seem larger, more vital and viable, than anything they do or say in the course of the play. This is certainly true of the bickering Tyrones, whom we see for a single day and feel we have known all their lives. The play is void of plot, in the usual sense of the word, ending almost precisely where it begins, with the Tyrones enmeshed in a web of remorse and frustration. That day of crisis, however, tells us all we need to know about the Tyrones.

Moreover, since the play is frankly autobiographical, it also sheds a revealing light on the mind of the author. It was completed in 1941 and O'Neill's dying wish was that it first be performed at the Royal Dramatic Theatre of Stockholm, which since 1923 had always championed his writings. It was performed there on Feb. 10, to great acclaim.

O'Neill came of age when the tide of materialism that engulfed the West was at the flood. The surge was so strong that hardly any alert young mind could avoid its influence, and only those moored to the rock of faith could escape being swept away. While a precocious

Recent Books



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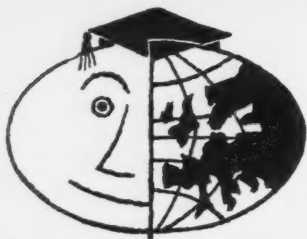
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young agnostic like G. K. Chesterton might detect the fallacies of materialism and become disgusted with its excesses, souls with the hardihood to buck the tide were lamentably few and far between.

A thread of determinism in the story of the Tyrones indicates that O'Neill at least partly slipped his mooring. They suffer a paralysis of will and refuse to accept moral responsibility. All except the father seem to think someone else, or environment, has made them what they are. "It's wrong to blame your brother," the mother says. "He can't help being what the past has made him. Any more than your father can. Or you. Or I." This, of course, is the kind of moral inertia that generally accompanies determinism, and may be considered its end result.

Still, one must not exaggerate O'Neill's slant toward materialism. In all of his stronger plays, including the present work, there is evidence that he did not view the universe as a machine but as a mystery. He never seemed wholly satisfied with materialist answers to the riddle of life, and was continually groping for more convincing answers. In *A Long Day's Journey* he was still searching.

It is an impressive play for reading, and no doubt will make a powerful drama on the stage. No one, however, is likely to find it inspiring. The drama is clouded in a persistent air of hopelessness. Still, it does not shut the door against hope.

THEOPHILUS LEWIS

THE MIRACLE OF MERRIFORD

By Reginald Arkell. Reynal. 187p. \$2.95

If you like a breath of the fresh, clear air of the English countryside; if your mind's eye lights up at sight of wide green meadows and the riotous profusion of 127 varieties of wild flowers; if you enjoy the company of a fragment of humanity yet unsullied by the harsh realities of today; if, in short, you are willing to believe even for a brief moment that "God's in His Heaven: all's right with the world," do not miss this little book.

Plotless though it is, except for the tenuous link that binds its episodes together, its central character is the saintly old vicar, now in the 50th year of his ministry in Merriford. His pews are almost empty on Sunday, but let some difficulty or disagreement arise among his parishioners and all roads lead to the vicarage back-door.

However, intermittent peace and harmony are regularly restored; that is, until the day that old Reuben, the village tippler, announces at the Thatcher's Arms the coming of the U. S. Air Force. The Americans build a peacetime base with a gusty energy that overturns geography, topography and the rights of private property. But the real miracle of Merriford is the mysterious donation for the repair of the church bells, which are silent after ringing through the village for something like a thousand years.

Threaded through the story is the sprightly tale of the idyllic young love of Johnny and Mary. And if there is a villain, it must be Mrs. Gossop, the "old busybody," who, when discord appears, usually proves to be the fly in the ointment.

The author obviously likes his creations, and while maintaining a consistent mood of lightness and airiness, has pervaded his book with overtones of quiet amusement and touches of gentle irony. And incidentally, his portrayal of the USAF as big-hearted, overgrown boys of polite speech and blameless conduct puts no intolerable strain on international sensitivities.

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THE UNITED STATES IN HISTORY

By James T. Shotwell. Simon & Schuster. 234p. \$3.50

This is really two books. The first part of the manuscript was prepared long ago for some of the most famous men in Europe—Aristide Briand, Gilbert Murray, Lord Cecil—who were inexcusably ignorant of United States history prior to 1917.

It is not clear why Dr. Shotwell thought it necessary to write an elementary digest of our early history when other available books would have served the same purpose. He devotes all of eight pages to the War between the States and practises a similar rigid economy regarding such currently controversial items in our history as the Constitution. The early chapters of the book are distinguished by their brevity.

The second and more valuable part of the book is an extension of our national story through the Geneva meeting of 1955, which Dr. Shotwell attended.

Dr. Shotwell really warms to his subject about Chapter XI, which deals with our leap from isolation to world power. The subsequent chapters, in the nature of brief commentaries or notes along the margin of our history, are richly rewarding because of Dr. Shotwell's extraordinary competence in the field of international relations. He was a member of the American Delegation to Negotiate Peace at the Paris Peace Conference and has devoted a long and fruitful life to the careful study of the League of Nations, the United Nations and America's unwearying quest for a just and lasting peace.

Dr. Shotwell asserts that our era is the culmination of that age-long history of intelligence which began before the Ice Age when "the animal mind" reached out beyond its "animal equipment" of claw and fang to master its world "by tool or weapon."

This is fiction, not history. But Dr. Shotwell may simply have meant to convey the idea that man has come a long way in a few thousand years in his ability to transform the conditions of life. Yet for all these industrial and scientific triumphs, Dr. Shotwell believes, we are the cave men of the world of the future, fumbling our way amid the dangers of our own creation.

This is a wise and tolerant book, hopeful and courageous, strong in patriotism, confident that the world has just begun to be civilized and that,

underlying all conflicting ideologies, the final fact remains that the moral order of the world is at last "a living issue in practical politics."

JOHN J. O'CONNOR

NIXON

By Ralph de Toledano. Holt. 188p. \$3

THIS IS NIXON

By James Keogh. Putnam. 191p. \$2.75

Between now and the November elections the political spotlight will focus steadily on Vice President Richard M. Nixon. An Horatio Alger with a feel for the jugular, Nixon is one of the Republicans' most effective spokesmen. For ten years he has been a scourge to the Democrats and will undoubtedly be under their concentrated attack during the coming months.

These two biographies of the Vice President bring some timely background to the campaign. Ralph de Toledano's book is exclusively a history of the man, while Mr. Keogh devotes more than half of his work to Mr. Nixon's own statements on questions of current political interest. For example, de Toledano has a short chapter on Nixon's role in the Hiss case. Keogh passes over the case in two pages but later reserves a chapter for Nixon's views of subversion and security.

Readers will probably be most interested to learn what Nixon has said about the Democrats. Democrats claim that he has called them "the party of treason," and some Republicans feel that he may have gone too far. What did he say? De Toledano gives the substance of Nixon's speeches in each cam-

paign but doesn't take up the Democrats' charge. Keogh weighs the charge and exonerates Nixon with fifteen pages of quotations.

Both of these authors have been close to Nixon's meteoric career. Ralph de Toledano, an associate editor of *Newsweek*, covered the Hiss case and analysed its significance in his *Seeds of Treason* (Funk, 1950). James Keogh, an associate editor of *Time*, has written cover-stories on Nixon, Eisenhower, Dulles and Harriman.

These books are admittedly partisan documents. They establish one side of a highly controverted subject. Keogh's documentation of Nixon's opinions is especially welcome as the campaign heats up.

JOSEPH SMALL

LETTERS OF CHARLES WATERTON OF WALTON HALL, NEAR WAKEFIELD

Edited by R. A. Irwin. Rockliff. London. 159p. 18/-

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tings, personal entanglements with a 14-foot coulacanara and, of course, the immortal ride on an alligator that set all Europe by the ears when the first edition of the *Wanderings in South America* appeared in 1825—a work which, except for Newman's *Apologia*, is the only one of Catholic authorship included in Everyman's Library.

These letters, chiefly to George Ord of Philadelphia, will be heartily welcomed by the Squire's limited but persistently devoted audience—a varied one that includes Edith Sitwell and Richard Aldington as well as the late Rev. James J. Daly, S.J., and the late Norman Douglas.

Each page confirms the already established character of the Squire as a crotchety individualist, as a pioneering taxidermist and a naturalist of no mean stature, a devoted graduate of England's famous Jesuit school, Stonyhurst, and as a lively commentator on everything from Mrs. Trollope as a detested critic of his beloved United States to women in trousers ("As for ladies wearing the breeches, we need not make wry faces at the practice, for, whenever they take it into their heads to do so . . . they always carry their point").

Mr. Irwin has performed his editorial task well, supplying photographs, helpful footnotes and much collateral information, along with an index. As an introduction to the Squire, however, one may still turn with profit and delight to Vol. 1, No. 1 of *Thought* and Fr. Daly's fine essay. It was reprinted in 1931 in his *Cheerful Ascetic* (Bruce).

PHILLIPS TEMPLE

THE SPOILED CHILDREN

By Philippe Heriat. (Translated from the French by Gerard Hopkins.) Putnam. 317p. \$3.95

The jacket blurb hails the theme of this novel as the French idea of America and Americans, and as in the tradition of *Bonjour Tristesse*, by Françoise Sagan, and *The Doctors*, by André Soubiran. All this is probably the fault of the publisher's over-imaginative publicity department. It is too bad, for the novel can well stand on its own merits. The title, incidentally, has no connection with the book.

This story of a young French girl who returns to her family in France after spending two years at a California university is unusual in its geographical setting. Agnès Boussardel's love affair with an American has all the elements

which should lead to a successful marriage, but she decides to terminate the intimacy by returning to France. Once there, she is again hemmed in by her wealthy, tightly knit family, which happens to be French, but is no more typical of that country than similar rich families in other parts of the globe are of their countries.

Agnès, however, is a self-centered, useless member of 20th-century society, ready to bite the hand that feeds her, but making no attempt to find her place in active life, an aim which young women in France can achieve today as easily as their sisters in the United States. A victim of her own egotism, Agnès meets her American again in Paris, finds herself about to have his child and quickly turns to a sympathetic cousin, Xavier, for a marriage sanctioned by the family.



The story has all the elements of a suspense novel and a number of unusual twists. If some of the heroine's remarks about college life in the United States seem to coincide with the Kinsey Report, it is just a casual aspect of the novel which, in this critic's opinion, adds nothing to Franco-American relations. Clearly it was quickly translated for the sake of its sensational aspects. Its appeal is genuine, however, for the French girl and American boy it depicts are in many ways typical of our cynical postwar era. *The Spoiled Children's* style is direct, classically simple and highly effective.

PIERRE COURTINES

THE PERENNIAL ORDER

By Martin Versfeld. Society of St. Paul. 247p. \$3

A lucid synthesis of the Catholic mind steeped in the wisdom of Aristotelian-Thomistic thought is here offered the reader. Within the scope of a few hundred pages, Dr. Versfeld keenly analyzes problems of the philosophy of being, of human nature and of moral conduct. It would be superficial, indeed, to write this book off as just another bird's-eye view of scholastic philosophy. It is a work of high quality.

The early chapters deal with metaphysics, and probe into the subject and object of the philosophy of being. Dr. Versfeld has his feet planted firmly in the reality of things even when his mind is on the level of metaphysical reflection. There is no room in this book for the mental wanderings of idealism.

The chapters on the philosophy of human nature grow naturally out of Dr. Versfeld's analysis of lower forms of being and life. His treatment of the rational in man is coupled with a convincing rejection of scientific and historical materialism. Moreover, these chapters offer penetrating insights into the nature of time and of history.

After a discussion of the relations between physical science and philosophy, morality and law are treated. Human free will is solidly established while the moral relativists receive a sound thrashing for making ethics nothing but a glorified physical science.

The second half of the book is a collection of related essays on the philosophy of history, art and culture. The author commends Toynbee for giving history a finality outside of human events, namely, the goal of religion and God. But Toynbee's "panreligionism" (hardly a Christian view) is not discussed.

Art is the work of the human mind impressing its rational character on the indeterminateness of things. The author beautifully develops the sacramental or incarnational aspects of Christian art and medieval culture.

A wide knowledge of non-scholastic thinkers reveals itself throughout the book. Descartes, Hume, Kant, Whitehead and others walk in and out of its pages. The essays happily combine scholarly writing with an eminent degree of readability. Dr. Versfeld, a convert to the Church, has produced not only a valuable introduction for the tyro in philosophy, but a book that provides challenging insights to the more experienced philosopher.

EUGENE C. BIANCHI

HARRY BLACK

By David Walker. Houghton Mifflin. 316p. \$3.95

As we read history we can evaluate the historian by his fidelity to and penetration of the facts. Pamphleteers who by rhetoric suppress, distort and otherwise turn facts to their own advantage betray themselves, because we can see fairly soon that for them facts are plastic, capable of being squeezed into any shape that suits the writer's preconceptions.

Serious fiction must be history, or else it is second-rate. That is to say, unless the story told is what actually happened in the author's imagination, it becomes somewhat forced and false. The author remains true to the facts of his imagination, or he imposes on his material a rhetorical interpretation as empty as sounding brass.

All this is by way of prolog to a consideration of *Harry Black*, David Walker's excellent new novel of a tiger hunt, and of a man who slays not only the man-eating tiger, but the beast within himself that has threatened his integrity.

Harry Black's wife divorced him, after he had withdrawn from their marriage, whose only basis was sensual pleasure. Bitter, lonely and in despair, he prepares to leave India, to which like his parents he has given his life. Before he leaves he is persuaded to hunt the killer tiger that roams the forest of Rimli. While on the hunt he re-encounters Desmond, his friend in prison camp during World War II, and Christian, Desmond's wife, whom Harry almost seduced after returning from the war. Their passion reasserts itself and, as the

tiger hunt proceeds, Harry and Christian become more violently in love and, ultimately, lovers.

Their affair, however, is short-lived. The tiger is cornered and killed, but only because Desmond, whose physical cowardice had twice before endangered Harry, risks his life to bring help to the hunter. Harry gives up Christian, parting from his friend and from his one true love.

The story is well told. The tiger hunt is gripping, and even the love affair achieves reality without squalor. There is only one flaw, which is worth emphasizing not so much because it is grievous as because it is widespread.

In our age the brilliant perceptions of the best critics, like Mark Schorer, Robert Penn Warren, R. P. Blackmur, have given us instruments with which to attack the understanding of fiction. Unfortunately, the techniques of criticism often replace the genuine creative process: the author prefers the abstract principles of criticism to his own process of creative intuition. We have the impression that he imposes his symbolism and levels of meaning on the facts, just

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as the bad historian imposes his preconceptions. The story and its characters become secondary; they are revised to conform with a profounder symbolism, to fit into an allegorical outline.

In *Harry Black* this approach does not destroy the novel, but it does rob it of power. WILLIAM BIRMINGHAM

REV. DONALD R. CAMPION, S.J., completing his doctorate work in sociology, will be remembered for his co-authorship of *So You're Moving to Suburbia* in our issue of April 21.

DAYAKISHOR is the pen-name of a missionary who spent many years in India.

ELBRIDGE COLBY, former Army colonel, was on the faculty of the Army War College, Washington.

THEOPHILUS LEWIS is AMERICA's drama critic.

MARGARET KENNY teaches the classics at Kensington High School, Buffalo.

JOHN J. O'CONNOR is professor of history at Georgetown's School of Foreign Service.

THE WORD

The Father Himself is your friend, since you have become My friends, and have learned to believe that I came from God (John 16:27; Gospel for fifth Sunday after Easter).

The argument of our present discussions, conducted against the background of the Paschal Sunday Gospels, may be summed up thus. The function of Holy Mother Church on earth is to continue Christ's redemptive work as teacher, priest and king. This noble task rests, for its fulfilment, on the entire Mystical Body of Christ, on the community of the Church. The Catholic layman therefore shares, not by title or courtesy, and not merely by footing the considerable bills incurred in such a prodigious enterprise, but actually and truly and really shares in the sublime, perduring Christ-labor of teaching, of priesthood, of kingship.

But *how?* In what sense, in what way will the Catholic layman, who, by definition, is in his Christ-community neither teacher nor priest nor king, how should he and how will he be in some

sort and by genuine participation truly teacher, truly priest, truly king?

First, then: in what manner does the Catholic layman share in the Church's work of teaching? A double answer may be given to the query, though only the initial response can be offered today.

Everyone understands that, in general, there are two ways of teaching anything, of communicating any truth:



through the ears and through the eyes; or, in more technical terms, by exposition and by experiment or concrete example. Thus the instructor in chemistry may painstakingly din into listening ears that the constituents of water are, in due proportion, hydrogen and oxygen. But then, in the laboratory, the teacher will actually combine hydrogen and oxygen in due proportion so that water does visibly take form before watching eyes. It is useless to ask which is the better method, for ideal teaching is precisely the combination of both methods.

Would it seem at all unbecoming or fanciful to suggest that in Holy Mother Church's huge task of teaching Christ's revealed truth, the clerical hierarchy, bishops and priests, will expound Catholic faith and morals, but that the good layman must be the laboratory model, the living example and proof of that Catholic teaching?

Consider the simple fact that the official teachers of Mother Church cannot possibly provide the daily exemplification, in factory and office and restaurant and commuter-train, of the religious truths and Catholic principles which they preach. Consider that a celibate clergy cannot offer to a secular, skeptical world the living model of truly Christian family life. Consider the vast number of sincere, observant American men and women who never

do converse with a priest or meet a most reverend bishop and who see the sisters (Mother Church's charming and kindly representatives) only as oddly-dressed ladies shopping briefly and cagily in Woolworth's.

For all these earnest people and in all these literal situations there is only one teacher of Catholic truth, and that is the Catholic fellow in the office or the bus, and the Catholic lady next door.

So the Catholic layman shares definitely and solidly in the teaching function of Christ continued in the Church. And thus our good, plain, non-clerical fellow teaches in the best way: not by saying, but by doing.

For this Christian, holy task of teaching the Catholic layman is by no means self-appointed and without credentials, but is officially and sacramentally commissioned. By what right and by what rite? By his baptism: by his sacred Christian designation, segregation and lay-ordination.

VINCENT P. MCCORRY, S.J.

THEATRE

THE KING AND I. One of the most dependable harbingers of spring in Manhattan is the annual series of light operas at City Center. The lead-off production this year is a revival of *The King and I*, one of the top three Rodgers-Hammerstein musicals.

While *Oklahoma!* has the strongest popular appeal, and has lured most



money into the R. & H. coffers, discriminating theatregoers generally agree that the authors reached their peak in *Carousel*, *South Pacific* and *The King and I*, and many stoutly contend that the latter work is their superlative achievement. It is certainly a creation of rare and exquisite beauty.

The scene of the story is Siam (now Thailand) about the middle of the last century, and the principal characters are the despot of the country and an English schoolteacher, a lady of singular intelligence and integrity.

Around the central figures Oscar Hammerstein 2d has woven a rich tapestry of life in an oriental seraglio that includes the king's many wives and numerous children. In what may be his finest writing, Mr. Hammerstein presents a chiaroscuro of contrasting cultures, clashes of temperament, moments of pathos and a continuous play of flickering humor. Embroidered with a light and sensitive score by Richard Rodgers, the story makes peerless entertainment while affirming the essential dignity and oneness of humanity.

Aside from the wish to repeat a delightful experience, the chief interest in the City Center production is the appearance of new faces in the important parts. The replacements in the cast have no reason to shrink from comparison with the creators of their roles. The discernible differences are in personality rather than quality of performance.

Jan Clayton is utterly captivating as Anna, the very proper English schoolma'am with a sense of humor that saves situations that would otherwise be embarrassing. Miss Clayton is charming in everything she does: her straight portrayal of character, her feather-heeled dancing or the delivery of such songs as the retrospective "Hello! Young Lovers!" or the free-and-easy "Getting to Know You."

Making his first appearance in a musical, Zachary Scott gives a vigorous performance as the king. While the role is what is usually called a "fat" part, offering an actor ample opportunity to display his talent, it is no sinecure. The king is "a man who thinks with his heart, and his heart is not always wise." But he is always trying to do his best, and willing to learn. Mr. Scott submits a sound interpretation of a man troubled in spirit.

Muriel Smith is capable in her handling of a sympathetic role, the king's senior wife. While her opportunity to use her fine voice is limited, she has improved as an actress. Christine Math-



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ews is appealing in her duet with Philip Wentworth, rendering "We Kiss in a Shadow." As narrator, she enhances the charm and humor of the ballet, "The Small House of Uncle Thomas."

The revival was directed by John Fearnley. Jerome Robbins' dances have been remounted by June Graham and the settings are by Jo Mielziner. The New York City Center Light Opera Company is the producer; William Hammerstein, general manager. While new names appear in the producing staff and performing company, this is no second-team production. It's strictly varsity.

THEOPHILUS LEWIS

FILMS

THE SWAN. MGM, which has had more than its share of bad luck lately in the always hazardous occupation of trying to anticipate the public's preferences, is now compensating with a vengeance. By the happiest and potentially most remunerative of coincidences, the studio has ready for release on the heels of certain widely chronicled events in Monaco a picture in which Grace Kelly plays a princess. To make the once-in-a-lifetime coup complete, it is a very good picture.

For source material it turns to a play by Ferenc Molnar, considerably revamped and brightened up by scenarist John Dighton (*Roman Holiday*). The setting is a faintly mythical Central Europe at the beginning of the century. Miss Kelly plays the docile and sheltered daughter of a deposed royal house. Her widowed mother (Jessie Royce Landis) has high hopes of marrying her to a neighboring (and undeposed) Crown Prince (Alec Guinness, making his first appearance in an American film).

When the prince turns up on a ceremonial visit, however, having made similar calls on most of the eligible daughters of nobility in Europe, he is struck, not by the princess' good looks and gentle breeding but by her singular deficiencies in womanly wiles and in the art of conversation. (He is also struck on the chin by her head when her curtsy coincides violently with his courtly bow, but that is another story).

In a desperate last effort to stimulate the prince's interest, the mother decides that a rival must be fabricated and selects for the role her young sons' tutor (Louis Jourdan). What no one bargained for was that the tutor had

long worshiped the princess from afar and that, once given a little encouragement, he was not a man to be lightly dismissed. In the resultant melee the neglected side of the princess' education was filled in with breathtaking speed and she graduated with honor into adulthood.

Scenarist Dighton and director Charles Vidor take a gently satiric view of regal protocol and outlook, but they invest the pleasant fable with a good deal of genuine warmth as well. A really lovely Eastman Color production furnishes the visual appeal and a first-rate cast makes the most of the film's humor and charm. Alec Guinness has not had his accustomed opportunity to be expansively funny and the most amusing lines fall to such supporting players as Estelle Winwood as an amiably batty maiden aunt and Brian Aherne as a properly unprincely Franciscan Friar uncle. [L of D: A-1]

GABY (MGM) is also adapted from a play—*Waterloo Bridge* by Robert Sherwood—which in addition has been filmed twice before. Clinically speaking it offers a quite fascinating exposition of the problems involved in adapting dated dramas.

The story concerns the whirlwind courtship of a soldier and a ballet dancer in wartime Britain which is frustrated short of marriage when the boy is shipped to the front. In the original the girl was fired from her job when she absented herself from a performance in the interests of romance. By the time word came that her sweetheart had been killed, she was in desperate financial straits. Whereupon grief and economic necessity combined to force her into prostitution. When the soldier turned up from his supposed grave, shame impelled her to leap from the bridge of the title.

The suicidal ending has been eliminated from the present version and, to modern audiences, flatly incredible economic motivation for the heroine's lapse into commercialized vice has been replaced by a dubious psychological compulsion to engage in amateur promiscuity. I am not at all sure that the complex reconstruction job was worthwhile.

But the script is notable for its fresh and relatively plausible details as well as, under the circumstances, restraint and good taste. And Leslie Caron and John Kerr, also operating under a handicap, make a very winning couple.

[L of D: A-II]

MOIRA WALSH

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